Seuen Sobs of a Sorrowfull Soule for Sinne:

Comprehending those seuen Psalmes of the *Princelie Prophet* DAVID, commonlie called Pœnitentiall; *framed into a forme of familiar praiers, and reduced* [illegible] *to meeter by* WILLIAM HVNNIS, *one of the Gentlemen of hir Maiesties honourable Chappel, and maister to the children of the same.*

Whereunto are also annexed his Handfull of Honisuckles, *the Poore Widowes Mite; a Dialog betweene Christ and a* [illegible] *ner; diuers godlie and pithie ditties* with a Christian confession of *and to the Trinitie; nowlie* printed and augmented.

1602.

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November 9, 1950

To the right honourable and vertuous Lady, Francis, Countesse of Sussex, & one of the Ladies of hir Maiesties most Honourable priuy chamber, W. Hunnis wisheth increase of vertue & honour, with long life, prosperous health, godly feare, firme faith, and assured hope in the Almightie.

THE proofe of your Ladiships vertue hath emboldened me to set forth this little worke vnder your honourable defence. And although a fault by me is cõmitted, in making you Patronesse of so slender a peece without your knowledge, yet hoping vpon your honourable curtesie, which rather respecteth the mind of the giuer, then the worthinesse of the gift, and poising the giuers desire to please & zeale to profit, more then the qualitie of the offence, I do assure my selfe to bee remitted of the trespasse, which maketh me thinke my trauell not onely sweete, but also verie richly recompensed.

Your Ladiships to command,
William Hunnis

The Authour to his *Booke.*

PAsse forth my booke into the hands
and view of sundry men:
Humble thy selfe, declare thy name
who thee thus clad, and when:
And blush not at the frumps of some,
ne feare at others frowne:
More rich thou art in thred bare cote,
then some in silken gowne.
And giue them all to vnderstand,
from whence thou first didst spring:
How thou wast fostred in the brest
and bosome of a king:
And so perhaps some worthy wight
will shape thee rich array,
And set thee forth as thou deseru'st
with costly iewels gay.
Behaue thy selfe in such good sort,
if possible may be.
That euerie one may thee embrace,
and wish well vnto me.

Vale.

The Booke to his Readers.

GOod friends with fauour me peruse,
halfe naked though I be,
Or not attierd so gallantly,
as you desire to see,
Yet this from me your selues assure,
such substance here to find,
As shall bring hope vnto the hart,
and comfort to the mind.
Oft vnder short and simple weede,
such vertue may be found,
As vnder pall of purple hew
that trailes on the ground.
I being good, am not the worse,
though clothing mine be bad,
He that bestowd the same on me,
did giue the best he had.
In whose behalfe I humbly pray,
and for my selfe also,
You would vouchsafe to mend those faults,
that in my coate ye know.

Vale



Psalme 150, verse 3. and 6.

{¶Praise him in the sound of the trumpets praise him vpon the lute and harp. Let euerie thing that hath breth praise ye Lord}

Seuen Sobs of a sorowfull Soule for sinne,

Psal. 6.

Domine ne in furore.

The first part.

O Lord, when I my selfe behold;
how wicked I haue bin: (went
And view the paths and wayes I
wandring from sin to sin.
2 Againe, to thinke vpon thy power,
thy iudgement, and thy might,
And how that nothing can be hid,
or close kept from thy sight.

3 Euen then (alas) I ſhake and quake,
and tremble where I ſtand,
For feare thou ſhouldſt reuenged be,
by power of wrathfull hand.
4 The weight of ſin is verie great,
for this to mind I call, (thine,
That one proud thought made Angels
from heauen to ſlide and fall.
5 Adam likewiſe, and Eue his wife,
for breaking thy precept,
From paradice expelled were,
and death thereby hath crept
6 Vpon them both, and on their ſeed
for euer to remaine:
But that by faith in Chriſt thy ſonne,
we hope to liue againe,
7 The earth not able was to beare,
but quick did ſwallow in,
Corah, Dathan, and Abiron,
by reaſon of their ſin.
8 Alſo becauſe king Dauid did
his people number all,
Thou lord therfore, in three dayes ſpace
ſuch grieuous plague let'ſt fall;
9 That ſeuentie thouſand men forthwith
thereof dide preſently:
Such was thy worke, ſuch was thy wrath,
thy mighty power to trie.
10 (Alas) my ſin far mounteth theirs,
mine cannot numbred be,

And

And from thy wrath moſt mighty God,
I know not where to flee.
11 If into heauen I might aſcend,
where Angels thine remaine,
O Lord thy wrath wold thruſt me forth
downe to the earth againe.
12 And in the earth here is no place
of refuge to be found,
Nor in the deepe and watercourſe,
that paſſeth vnder ground.
13 Vouchſafe therefore I thee beſeech,
on me ſome mercie take,
And turne thy wrath from me away,
for Ieſus Chriſtes ſake.
14 *Lord in thy wrath reproue me not.*
ne chaſt me in thine ire,
But with thy mercie ſhadow me,
I humbly thee deſire.
15 I know it is my grieuous ſins,
that do thy wrath prouoke,
But yet, O Lord, in rigour thine
forbeare thy heauie ſtroke.
16 And rather with thy mercy ſweet,
behold my heauy plight,
How weake and feeble I appeare
before thy bleſſed ſight,
17 For nature mine corrupted ys,
and wounded with the dart
Of luſt and foule concupiſcence,
through out in euery part.

18 I am in sin conceiu'd and borne,
the child of wrath and death,
Hauing but here a little time
to liue and draw my breath.
19 I feele my selfe still apt and prone
to wickednes and vice:
And drowned thus in sinne I lie,
and haue no power to rise.
20 *It is thy mercie O sweet Christ,*
that must my health restore:
For all my bones are troubled much,
and vexed very sore.
21 I am not able to withstand
temptations such as be,
Wherefore good Lord vouchsafe to heal
my great infirmitie.
22 Good Christ, as thou to Peter didst,
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.
23 And as the Leaper cleansed was
by touching with thy hand:
And Peters mother raised vp
from feuer whole to stand:
24 So let that hand of mercy thine,
make cleane the leprosie
Of lothsome lust vpon me growne,
through mine iniquitie.
25 Then shal there strength in me appear
through grace my cheefe releefe.

Thy

Vers. 2. *Miserere mei domine, quoniam infirmus sum, sana me domine quoniam conturbata sunt omnia ossa mea.*

Thy death O Christ, the medcine is
that helpeth all my griefe.

26 *My soule is troubled very sore,*
by reason of my sin:
But Lord how long shall I abide
thus sorowfull therein?

verſ. 3. Et anima mea conturbata eſt valde, ſed tu domine vſquequo?

27 I doubt not Lord, but thou which hast
my stony heart made soft,
With willing mind thy grace to craue,
from time to time so oft:

28 Wilt not now stay, but forth proceed
my perfect health to make,
Although a while thou dost defer,
yet is it for my sake.

29 For lord thou knowst our nature such
if we great things obtaine,
And in the getting of the same
do feele no grief or paine:

30 We little do esteeme thereof,
but hardly brought to passe,
A thousand times we do esteeme,
much more than th'other was.

31 So Lord, if thou shouldst at the first
graunt my petition,
The greatnesse of offences mine
I should not thinke vpon.

32 Wherefore my hope stil bids me crie
with faithfull hart in brest,
As did the faithfull Cananite,
whose daughter was possest.

33 At leaſt if I ſtill knock and call
vpon thy holy name,
At length thou wilt heare my requeſt,
and graunt to me the ſame:
34 As did the man three loaues of bread
vnto his neighbour lend,
Whoſe knocking long forſt him to riſe,
and ſhew himſelfe a friend.
35 Lord, by the mouth of thy deare ſon,
this promiſe didſt thou make:
That if we knocke thou open wilt
the doore euen for his ſake.
36 Wherefore we crie, we knock, we cal,
and neuer ceaſe will we,
Till thou do turne to vs, O Lord,
that we may turne to thee.

The ſecond part.

Pſal. 4. *Conuerte domine, & eripe animam meam, ſalui me fac, propter miſericordiam tuam.*

TVrne from thy wrath, O Lord of hoſts,
and ſet my heart at large,
Oh ſaue me for thy mercies ſake
and all my ſins diſcharge.
2 Not for the merits I haue done,
ne for the works I wrought,
But for thy endleſſe mercie ſake,
and bloud which hath vs bought.
3 The debt is great that I am in,
not able for to pay,
And how to recompence the ſame,
none other can I ſay;

4 But

4 But goodnesse thine must me acquite,
or else (alas) must I
To prison, where no ransome may
set me at libertie.

5 *For why in death, O God of life,*
no man remembreth thee,
And in the hell who giues thee thanks
was none yet knowne to bee.

verf. 5. *Quoniam nō est in morte qui memor sit tui, in inferno autem quis confitebitur tibi?*

6 The grieuous plagues and torments
so smarting be and strong, (there
That no one can haue mind on thee,
or thee confesse among,

7 No time there is of space, ne place
repentance for to find;
But burning paines, and torments sharp
to all be there assind.

8 Remembring this while I am here,
and do this life possesse,
To thee, O Lord, in humble wise,
I do my faults confesse:

9 And with a spirit all sorowfull
I do my sinnes lament,
And sorie am euen from my soule,
I did such wayes frequent.

verf. 6. *Laboraui in gemitu meo, lauabo per singulas noctes lectum meum, lacrymis meis stratum meum rigabo.*

10 *And am with groning wearie made,*
through tast of many feares,
The night I spend my bed to wash,
my couch to wet with teares.

11 Not weeping to the sight of men,
(as doth the hypocrite)

But in my chamder ſecretly,
where I my ſinnes recite.
12 Not onely with the teares of eyes,
but teares fet from alow:
That is, from bottome of my heart,
repentance great to ſhow.
13 And as my body I haue made
a ſeruant vnto ſinne,
So will I now by power of grace,
delight no more therein:
14 But will the ſame on thee beſtow,
O Lord, and freely giue,
To ſerue thee Lord, in righteouſneſſe,
the dayes I haue to liue.
15 For in this bed of fleſh and bloud,
and couch of ſenſuall life,
The ſoules of all from Adams fall,
haue laine in wo and ſtrife.
16 And this doth make our countenance
or mind to changed be,
For inward griefe of this our couch
of ſenſualitie.
17 For when we ſeeke therein to reſt,
and thinke ſome eaſe to find.
It after turneth to our griefe,
and anguiſh great of mind.
18 It is a ſerpent faire in face,
appearing to the ſho,
But in his taile a ſting lies hid
of endleſſe paine and wo.

19 *Mine eie, O Lord, is troubled ſore*
with extreme rage and paine:
And I among mine enemies
do weake and old remaine,
20 The wicked feend, mine enemie,
ſtill ſeeketh to deuiſe,
Some matter of occaſion,
to lay before mine eyes.
21 The world alſo doth draw me forth
to follow her delight:
My fleſh to ſenſualitie
runs on with maine and might.
22 The companie of wicked ſort,
Entiſe me day by day:
Thus I with them, and they with me,
(alas) ſtill run aſtray.
23 Theſe enemies I neuer can
be able to ſubdue,
It muſt be thou, O Ieſu ſweet,
moſt mightie and moſt true:
24 Thou lord, which haſt deſtroied death
the diuell likewiſe ſuppreſt,
Muſt giue me power to ouercome,
wherby to liue in reſt.
25 Then vnderneath thy death & croſſe
I ſhall my ſinnes diſplay,
And ſtrongly fight againſt my foes,
and boldly to them ſay:
26 *Away from me that workers be*
of wickednes & ſinne:

verſ. 7. *Turbatus eſt à furore oculus meus, inueteratus inter omnes inimicos*

verſ. 8. *Diſcedite à me omnes qui o*

For

peraminimi-quitatẽ, quoniam audiuit dominus vocẽ fletus mei.

For why the Lord hath heard my voice,
and ſeene my teares therein.
27 You damned ſpirits, and liuers lewd,
the members of the feend,
Away from me: for now your power
is brought vnto an end.
28 Your prince & maiſter of this world
that hath me turnd and toſt,
Is now caſt out, and all his power,
his might and ſtrength is loſt.
29 Although you haue me long time (held
in priſon and in thrall;
Yet are you now cleane ouercome,
by Chriſt moſt ſtrong of all.
30 I that in darkneſſe erſt was led,
do now behold the light;
The Lord my praier ſure hath heard,
my ſute is in his ſight.

verſ. 9. *Exaudiuit dominus deprecationem meam, dominus orationẽ meã ſuſcepit.*

31 To thee, O Lord, for grace I praid.
and thou heardſt my requeſt;
And ſentſt abundant dewes thereof
vnto my quiet reſt.
32 That I praid likewiſe, all my ſinnes
might cleane remitted be,
And thou haſt granted my deſire,
And ſafe deliuerd me.

verſ. 10. *Erubeſcant & conturbentur ve-*

33 *Wherefore let all mine enemies*
confounded be with ſhame:
And that right ſoone and ſodainly,
O Lord I craue the ſame.

34 I

34 I know that all mine enemies
shall vexed be right sore,
And that thou wilt put them to flight,
from henceforth euermore,
35 For what long time they haue possest
they lost in little space,
Through operation of thy power,
and working of thy grace. (Christ.
36 With wrong they kept which ỹ sweet
by bloud hast dearely bought,
And thou a mightie Champion
hast turnd their power to nought.
37 Lord, I therefore thy seruant poore,
most earnestly do pray,
To guide my feet and steps aright
in thy most holy way.
38 And that the fiend mine enemy,
who seekes me to deuoure.
May neuer ouer my poore soule
haue any strength or power:
39 But as by grace I am restord
to fauour thine againe,
So with that grace defend me Lord,
from euerlasting paine. Amen.

hinnitus eorum inimici mei: commutantur & erubescant valde velociter.

Beati quorum. Psal. xxxij.

The first part.

Sing this as before.

O God, I know by grace, through
the sinner is made iust, (faith
Though we offend, yet iustified
by grace through faith we trust:
2 Which grace and faith are thy good
which thou hast giuen vs free: (gifts
And through thē both the works we do,
are made right good to be.
3 I therefore Lord, my faults confesse,
by helpe of heauenly grace,
And vtterly my sinnes forsake,
and do them all deface:
4 Beseeching thee me to admit
with those that blessed be,
And to forgiue the trespasses
which I haue done to thee.
Beati quorū remissæ sunt iniquitates & quorum tecta sunt peccata.
5 *For blessed is the man indeed,*
whose wickednesse and sinne
Is cleane forgiuen and couered,
as they had neuer bin.
6 I will not hide my sinnes from thee,
nor seeke them to excuse:
But with my heart will them confesse,
and do my selfe accuse.
7 For, Lord, who goes about to hide
his owne iniquitie,

Thou

Thou ſhalt the ſame make manifeſt,
that all the world may ſee:
8 Thou wilt him ſtrip and naked make,
to his perpetuall blame,
When he to iudgement ſhall ariſe,
and liue in endleſſe ſhame.
9 *And therefore bleſſed is the man,*
to whom thou Lord ſhalt ſay,
I not impute thy ſinnes to thee,
nor to thy charge them lay,
10 *He in whoſe ſpirit no fraud is found,*
ſhall bleſſed be alſo,
And looke what thing he takes in hand,
ſhall proſper well and go.
11 If I for ſinne ſhould faine my ſelfe
all ſorrowfull to be,
And were not ſo, then ſhould bee found
both fraud and guile in me:
12 Or if I ſhould account my ſelfe
a man that liueth iuſt,
Hauing my conſcience ſtuft with ſinne,
ſo full as may be thruſt:
13 There ſhuld appear great fraud in me
for deepe diſſembling ſo,
For why, in me no goodneſſe dwels,
as of my ſelfe I kno.
14 If euer any good were there,
it ſurely muſt be thine,
But as for ſinnes I many haue,
and they by right are mine.

verſ. 2. *Beatus vir cui non imputauit dominus peccatum, nec eſt in ſpiritu eius dolus.*

15 For

verſ. 3. *Quoniam tacui, inueterauerunt oſſa mea clamando tota die.*

15 *For while, O Lord, I held my peace,*
confeſſing not my crime,
My bones did waſt through daily plaints,
I made from time to time.
16 My ſoule doth feeble waxe and faint,
becauſe I held my peace;
But now I haue my ſins confeſt,
I feele her ſtrength increaſe.
17 I kept that backe I ſhould haue told,
or elſe excuſde the ſame;
And that I ſhould haue cloſely kept,
did publiſh to my blame.
18 I hid the ſinnes that I haue done,
and they remained ſtill,
And boaſted forth the good I did,
contrarie to thy will.
19 Thus were ỹ works ỹ I had wrought,
quite loſt with their reward,
And I among that ſort remaine
whom thou doſt not regard,
20 *For day and night thy heauie hand,*
vpon me thou haſt laid:
And in my trouble was I turnd,
when I was ſore afraid.
21 My tribulation ſcourged me,
my moiſture is made drie,
My verie backe bone ſtricken was,
that I began to crie.
22 My conſcience likewiſe ſtricken was
with prick of great remorſe,

verſ. 4. *Quoniam die ac nocte grauata eſt ſuper me manus tua, cõuerſus ſum in ærumna mea dum configitur ſpina.*

And

ſorowfull ſoule.

And conſcience mine vnquiet was,
till grace the ſame did force.
23 *And make me knowledge all my faults*
that I had done to thee;
Thus hath thy grace made me confeſſe
all mine iniquitie.

verſ. 5.
Delictũ meũ cognitum tibi feci, & iniuſtitiam meã non abſcondi.

The ſecond part.

LOrd, when againſt my ſelfe I ſpake,
ſhewing what I had bin,
Thou Lord forthwith didſt cleane remit
my wickednes ſſe and ſin.
2 So ſoone as I determind was
no longer them to hide,
Thou Lord ſtraight way forgaueſt me,
my faith the ſame hath tride:
3 And yet my voyce was in my mouth,
thine eare was in mine heart:
Thus hath thy mercie cleanſed me
throughout in euery part.
4 Thou art more readier to forgiue,
than we are to confeſſe;
So that we do our ſelues accuſe,
and ſhew our guiltineſſe.
Some blame the diuell as cauſe of ſin,
ſome deſtinie do blame,
ſome other ſay, complexion theirs
cannot auoid the ſame;
6 But Lord, I leaue ſuch vaine excuſe,
and with the Prophet ſay,

Dixi, confitebor aduerſum me iniuſtitiam meam domino, & tu remiſiſti impietatem peccati mei.

It's

Its I O Lord that do offend,
its I, I not denay;
7 Its I my ſelfe that wrought this wo,
through mine iniquitie.
Its I O Lord, and not the diuell,
nor yet my deſtinie:
8 Yet by thy ſuffrance, Lord, they may
only entiſe a man;
But to enforce or him compell,
that do they neuer can.
9 Wherefore good Lord, my fickly ſoul
to health againe reſtore.

verſ. 9. *Pro hac orabit ad te omnis ſanctus in tempore opportuno*

For this ought all thy holy ones
to pray in time therefore.
10 *This is the time in which thou wilt,*
giue eare when we do call;
For after this no time there is,
thou wilt vs heare at all,
11 This is the time Lord thee to ſeeke
while that thou maiſt be found.
This is the time thou wilt vs heare,
and keepe vs ſafe and ſound
12 *From rage of many water flouds,*
that with temptations flo;
And from the proud and wicked ſort,
with many troubles mo.
13 *Theſe ſhall no time approch to vs,*
to do vs any harme;
For why thy grace ſhall beat them back
by ſtrength of mighty arme.

Verumtamen in diluuio aquarum multarum ad eũ non approximabunt.

14 Althou

29 And thou, O Lord, that didst them
for their corruption, (plague
Wilt also giue them comfort great
and consolation.

30 *And he that trusteth in the Lord,*
he shall be compast in
With mercy and remission
for all his former sin.

31 *Be glad therefore ye righteous,*
and in the Lord reioice:
For he by grace hath made you iust,
through his most louing choise:

32 Which were before stifnecked, proud
now gentle, meeke and mild,
Not by our merits, but by grace,
as father to his child:

33 *All ye that be vpright of heart,*
in God reioice also,
And to his will submit your will,
in anguish, paine, and wo.

34 And as S. Paule th' Apostle was
made great in his distresse,
So Lord, in all extremity
grant me the like successe, Amen.

Pſal. 38.

Domine ne in furore.

The firſt part.

WIthin my ſoule, O Lord,
do many troubles ſpring,
Sometimes by feare of puniſhment,
that temporall things may bring:

2 Which happen may to me,
while I this life abide,
For mine offences done to thee,
which cannot paſſe vnſpide:

3 Somtime, O Lord, by feare
of ſickneſſe and diſeaſe,

Which

Which here we ſuffer for his guilt,
that firſt did thee diſpleaſe.

4 Sometime againe by feare
of death that follow muſt,
Which in a time vnlooked for
ſhall all conſume to duſt.

5 And laſt, by feare, O Lord,
of euerlaſting paine,
Which I by ſinne haue well deſerud,
therein for to remaine.

6 But yet, O bleſſed Lord,
when thou ſhalt angrie be,
In furie thine correct me not,
nor poure thy wrath on me.

verſ. 7. *Domine ne in furore tuo arguas me, neque in ira tua corripias me.*

7 And though thy bow be bent,
with arrow ſet therein,
And ready thou my ſoule to wound,
for my committed ſin:

8 Yet let thy mercy moue
with ruth on me I craue;
Becauſe thou knoweſt I cannot giue
the thing that I not haue.

9 For thou muſt firſt me giue,
yer I can giue to thee,
For of my ſelfe and from my ſelfe,
comes but iniquitie.

verſ. 3. *Remitte mihi ſo gitta tua, quia ſagittæ tuæ infixæ ſunt mihi.*

10 *Thine arrowes I confeſſe,*
ſo deepe haue pearſt my heart,

That medicine none, ne other craft,
can ſeuer them apart.
11 For if by craft I might
theſe wounds make whole againe,
And ſo eſcape eternall death,
and euerlaſting paine;
12 My feare ſhould be the leſſe,
my ioy a great deale more:
But thou, O Lord, the leach muſt be,
for ſickneſſe mine and ſore.
13 *Thine hands thou haſt inforſt*
ſo heauie vpon me,
As death with dart I know right well,
cannot auoided be.
14 O death vnto the man
that ſubſtance hath at will,
How ſharpe and bitter is thy dart,
when thou comſt him to kill?
15 *Lord, in my fleſh I feele,*
no health there is at all:
For when I thinke moſt ſure to ſtand,
I readieſt am to fall,
16 But bleſſed are thoſe men,
which neuer did offend
In ſinfull luſts, but haue themſelues
kept cleane vnto the end.
17 For in their ſouls they find
great quietneſſe and reſt,
And euerie thing they take in hand,
doth turne vnto the beſt.

Ee conſummaſti ſuper me manũs tuas.

verſ. 3. *Noneſt ſanitas in carne mea.*

18 But

18 But contrarie to thoſe,
that ſpend the day and night
In exerciſe of wickedneſſe,
and take therein delight.
19 For they in conſcience feele
ſuch buſinſſe, broile and ſtrife,
That for to thinke vpon their ſin,
a hell is to their life.
20 O Lord among thoſe fort,
my ſelfe haue gone aſtray,
And from the face of anger thine, *A facie iræ tuæ.*
could neuer flee away.
21 Yet thou haſt ſuffered me,
and giuen me grace at laſt,
For to acknowledge all my faults,
and wicked life now paſt.
22 *My bones were void of reſt,* *Non eſt pax oſſibus meis, à facie peccatorũ meorum.*
by reaſon of my ſinne:
And al my body grieued was,
without eke and within.
23 Sin may well be compard
vnto a ſerpent vile,
Which with his body, head, and taile,
doth many one beguile.
24 For where the ſerpents head
to enter doth begin,
There all the bodie with the taile,
apace comes ſliding in.
25 The motion firſt to ſin,
vnto the head apply,

verſ. 4. *Quoniã iniquitates meæ ſupergreſſæ ſunt caput meum: & ſicut onus graue grauatæ ſunt ſuper me*

And when the heart conſents thereto,
then is the body nie,
26 The fact once being done,
then is the ſerpents taile
With head and body entred in,
where he muſt needs preuaile.
27 *For why this ſerpent ſinne*
ſo high himſelfe doth reare,
Aboue mine head, the waight of whom
is more then I can beare.
28 And this by ſufferance came,
by licenſe that I gaue,
This ſerpents head into my ſoule
his entrance firſt to haue:
29 For now hath he brought in
his body, taile, and all;
And therewith doth ſurcharge my ſoule
that ſhe is like to fall.
30 The burthen is ſo great,
that manie times (alas)
She is compeld to do the thing
ſhe would not bring to paſſe.
31 Too hard it is for me
this ſerpent to expell,
It muſt be thou, O mighty king,
the ſtrength of Iſrael.
32 Thou that the diuels draueſt forth
out of the men poſſeſt,
Vouchſafe this ſerpent to expell,
and ſet my ſoule at reſt.

33 Thy

33 Thy grace may worke in me
to be contrite in heart,
And this from thee, to me must come,
withouten my desart.
34 *My bones corrupted are,*
and putrifide so sore,
By reason of my follies past,
that wo is me therefore.
35 The marks of mine old sins
do rotten waxe againe,
And fresh and greene they do appeare,
to further more my paine.
36 *By reason of my sinne,*
I am a wretch become,
Setting my mind on earthly things,
like beast both brute and dumbe.
37 *And crooked am I made,*
vnto the very end,
The day throughout continually
with wo and griefe I spend.
38 Because I am throwne downe,
and not compeld thereto,
No violence did me inforce
thus wickedly to do.
39 It was my will, which led
intelligence awry,
And that which reason willed me,
the same did I denie.
40 Will is the middle part,
Lord of my soule I know:

vers. 5.
Putruerunt & corrupta sunt cicatrices meæ à facie insipientiæ meæ.

Miser factus sum.

vers. 6.
Et curuatus sum vsque in finem, tota die contristatus ingrediebar.

And I my will for to exalt
did reaſon ouerthrow.
41 *Whereby my loines are full,*
that is, my fleſh to ſay,
Repleat is with illuſions,
that me deceiue alway.
42 Ah wicked fleſh of mine,
that doth my ſoule entiſe,
Thou hurtſt thy ſelfe, offendſt my God,
by thy lewd exerciſe.
43 And by this luſt of mine,
no health is in my fleſh,
For ſin my ſoule and bodie grieues
ſtill day by day afreſh.
44 My ſoule tormented is,
by ſight of mind vncleane,
My bodie weake and feeble brought,
through luſt made bare and leane:
45 *Thus I afflicted ſore,*
and weary low am brought,
And am a bondman vnto ſin,
in word, in deed and thought.
46 This ſin ſo ſetled is,
that it will not depart,
Which cauſeth me *to roare and crie*
with ſorow from my heart:
47 *O Lord, the great deſire*
that doth proceed from me,
And mourning much that I do make,
not hidden is from thee.

48 Thy

verſ. 7. *Quoniam lumbi mei impleti ſunt illuſionibus.*

Non eſt ſanitas in carne mea.

verſ. 8. *Afflictus ſum, & humiliatus ſum nimis, Rugiebam à gemitu cordis mei.*

verſ. 9. *Domine coram te eſt omne deſiderium meum & gemitus meus à te non eſt abſconditus.*

48 Thy ſight is of great ſtrength,
for end thereof is none,
And be the diſtance nere ſo far,
thy power and ſtrength is one.
49 Thy ſight, O God, attaines
to diſtant all that be,
And makes no change of more or leſſe,
as is with vs we ſee.
50 *My heart is troubled ſore,*
my ſtrength is gone me fro;
Likewiſe the ſight of both mine eyes
from me is gone alſo.
51 The tribulations great,
wherewith my ſinfull heart
Is vext, and troubled night and day,
about in euerie part:
52 Is, Lord, for feare of thee,
and of thy puniſhment,
Which thou ſhalt render vnto me,
for this my life miſpent.
53 O Lord, remoue from me,
this cloudy miſt of mine,
And with thy grace and mercie mixt,
annoint my dusked eine:
54 That I thy way may ſee,
wherein thou haſt delight,
And in the ſame my ſteps direct,
to walke both day and night, Amen.

verſ. 10.
Cor meum conturbatum eſt, dereliquit me virtus mea & lumen oculorum meorum, & ipſum non eſt mecum.

The

The ſecond part.

MY wretchedneſſe, O Lord,
is more then may be ſaid,
It's not alone the grief of heart,
that maketh me diſmaid:
2 Ne feebleneſſe of ſtrength,
depreſt with vices all,
Nor in the blindneſſe of my ſoule,
which readie is to fall,
3 But otherwiſe it comes,
and ſtill increaſeth more,
That is, where I thought comfort find,
is turned to my ſore.
4 *My friends and neighbours Lord,*
in whom I put my truſt,
Againſt me altogether ſtood,
and ſhew'd themſelues vniuſt,
5 *And they that ſtood me next,*
far off get them away,
And ſuch as waited for my life,
ſet on me as a pray.
6 The force of wicked feends,
O Lord, is verie ſtrong:
No earthly power is like to theirs,
if thou them ſuffer long
7 To exerciſe their force
on ſinners all that be,
Not one among ten thouſand ſhall
be left aliue to thee.

8 They

verſ. 11. *Amici mei, & proximi mei aduerſum me appropinquauerunt & ſteterunt.*

verſ. 12. *Et qui iuxta me erant de longè ſteterũt & vim faciebant, qui quærebant animam meã.*

8 They ſtudie to deceiue,
by worldly pleaſures vaine,
And ioyes ſuch as the fleſh deſires,
to bring vs endleſſe paine.
9 *Theſe, Lord, haue ſought for me,*
and wrought me ill the while,
And with deceitfull vanities,
d ddaily me beguile.
10 Lord manie times I feele,
when I thus tempted am,
Such pleaſures ſpring, I ioy thereat,
not looking whence they came:
11 Or at the leaſt, O Lord,
I would not vnderſtand,
Ne ſee the ſnares for me were laid,
to bring me vnderhand.
12 The pleaſures of the fleſh
ſo ſweete ſounds in mine eare,
That what is ſpoken there againſt,
I liſt not for to heare.
13 *But as one being deafe,*
with ſilence paſſe away,
And as a man that dumbe is borne,
haue not a word to ſay.
14 Indeed I muſt confeſſe
my ſelfe I haue not ſought,
Nor ſpake againſt my wickedneſſe
in ſuch ſort as I ought.
15 *But as one deafe and dumbe,*
that ſin no time would blame,

Et qui inquirebant mala mihi locuti ſunt vanitates, & dolos tota die meditabantur.

verſ 13.
Et ego tanquam ſurdus non audiebã, & ſicut mutus non aperiens os ſuum.
verſ. 14.
Et factus ſum ſicut homo non audiens, & non habens in ore ſuo redargutiones.

Ne open would mine eares to heare,
how to auoid the ſame.

16 Yet true it is O Lord,
let man his faults confeſſe,
With ſighs and ſorrows from his heart,
he did thy lawes tranſgreſſe.
17 Yea let him do his beſt,
and ſatisfaction make,
And yet if he be void of hope,
thou wilt him ſure forſake.
18 For Iudas ſorow made,
when he had thee betraid,
And did reſtore the ſiluer backe,
And downe againe it laid.
19 He openly confeſt,
he ſinned grieuouſly,
In that he had falſly betraid
the innocent to die:
20 And wanting hope we ſee,
into deſpaire he fell,
And hang'd himſelfe vpon a tree,
among the rauens to dwell.
21 Hope is the gift, O Lord,
that from thy grace proceeds, (loue
And grace brings faith, and faith brings
from which ſprings fruitfull deeds.
22 *And for becauſe that I*
did alwayes hope in thee,
Thou wilt me heare, O Lord my God,
And ſafe deliuer me.

verſ. 15. Quoniam in te domine ſperaui, tu exaudies me domine deus meus.

ſorowfull ſoule.

23 My hope is firmly fixt,
and cannot be remou'd,
Becauſe thy grace aſſureth me,
my faith is not reprou'd.
24 *Thus haue I ſaid, O Lord,*
leaſt any time at all,
Mine enemies ſhould ouer me
triumph to ſee me fall.
25 *For whiles my feet did ſlide,*
againſt me much they ſpake,
That is to ſay, whiles my deſires,
the way to ſin did take.
26 And were from thee remou'd,
to follow lothſome luſt;
Then did mine enemies reioice,
to ſee me in the duſt.
27 But Lord, I me ſubmit,
vnto thy diſcipline,
And meekely take correction thine,
for old offences mine.
28 *And haue my ſelfe prepard*
vnto the whip of paine,
Whereby my griefe and dolour may
ſtill in my ſight remaine.
29 And Lord, thou knoweſt of old,
There is no good in me;
Not one man good vpon the earth,
not one ſeeke after thee.
33 Among thy choſen ſort
vnfaithfulneſſe was found,

verſ. 16.
Quia dixi ne quando ſuper gaudeant mihi inimici mei & dum commouentur pedes mei, ſuper me magna locuti ſunt.

verſ. 17.
Quoniam ego in flagella paratus ſum, & dolor meus in conſpectu meo ſemper.

Like-

Likewise amongst thy Angels bright
were thousands cast to ground:
31 Then how much more (alas)
of wretches such as I,
That dwell in houses made of clay,
must sinne continually?

vers. 15. *Quoniam iniquitatem meam annunciabo & cogitabo pro peccato meo*

32 *I will confesse to thee*
all mine vngodlinesse,
And for my sinnes will take more thought
than any can expresse:
33 And yet O Lord thy grace
must worke this good in me,
By which I stedfastly beleeue
I chosen am of thee.
34 For now by grace I mind
my sinfull life t'amend,
And vnto vertue will apply
my selfe vnto the end.
35 I see the follies past,
wherein I tooke delight,
To be both vile, wicked, and nought,
and odious in thy sight.

vers. 19. *Inimici autẽ mei viuunt, & confirmati sunt super me & multiplicati sunt, qui oderunt me iniquè.*

36 *And though my foes do liue,*
and ouer me made strong,
And they which hated me are great
and do me treble wrong.
37 No maruell it's, O Lord,
for why? they mighty be,
And are, except thy grace assist,
too strong alway for me.

38 They

38 They haue long time deuisd
deceitfull craftie gins,
And by the same haue ouerthrowne
The strongest in their sins.
39 If any time I flie,
repentance for to find,
Then one of these malicious spirits
assaileth straight my mind:
40 And with deuises new,
and frauds that be vnknowne,
He craftily doth me subdue,
and so makes me his owne.
41 *Thus Lord, when I am bent*
thy goodnesse to pursue,
Mine enemies do me detract,
and breed my bale anew.
42 The wicked feend (alas)
doth many times me greeue;
The world also doth follow me
the dayes I haue to liue.
43 The flesh doth me prouoke
with lust both leud and nought:
Thus by these three mine enemies
I am in thaldome brought.
44 *Yet Lord, forsake me not,*
ne let thy grace depart;
Least that mine enemies vnwares
do thorough pierce mine heart.
45 And though sometime, O Lord,
thy presence thou withdraw,

vers. 20.
Qui retribuunt mala pro bonis, detrahebant mihi, quoniam sequebar bonitatem.

vers. 20.
Ne derelinquas me Domine, Deus meus, ne discesseris à me.

Whereby

Whereby the fiend may entrance make,
and bring me more in awe:
46 Yet Lord, thy grace reſtore
to me poore wretch againe,
That I thereby may him reſiſt,
to make his trauell vaine.

verſ. 20 *Intende in adiutorium meum domine deus ſalutis mee.*

47 *Giue heede therefore my God,*
which art my helpe and health,
Whoſe mercy, & whoſe goodnes ſhew'd
is to my ſoule chiefe wealth.
48 Giue temporall health, O Lord,
as vnto thee ſeemes beſt,
And to my ſoule thy ſauing health,
in heauen with thee may reſt. Amen.

Pſal. 51.

Miſerere mei.

The firſt part.

O Thou that madſt the world of nought,
whom God thy creatures call,
Which formedſt man like to thy ſelfe,
yet ſuffredſt him to fall.

2 Thou God, which by thy heauẽly word
didſt fleſh of virgin take,
And ſo becamſt both God and man,
for ſinfull fleſhes ſake:

3 O thou that saweſt when man by ſin
to hell was ouerthrowne,
Didſt meekely ſuffer death on croſſe,
to haue thy mercy knowne:
4 Thou God which didſt the patriarks
and fathers old diuine,
From time to time preſerue and keepe
by mercie great of thine.
5 O thou that Noah keptſt from floud,
and Abraham day by day,
As he along through Egypt paſt,
didſt guide him in the way:
6 Thou God that Lot from Sodoms plague
didſt ſafely keepe alſo,
And Daniel from the lyons iawes,
thy mercy great to ſho,
7 O thou good God that didſt diuide
the ſea like hils to ſtand,
That childrene thine might thorow pas,
from cruel Pharos hand,
8 So that when Pharo and his hoſt,
Thy children did purſue,
Thou ouerthrewſt them in the ſea,
to proue thy saying true:
9 O thou that Ionas in the fiſh,
three dayes didſt keep from paine,
Which was a figure of thy death,
and riſing vp againe.
10 I ſay, thou God, which didſt preſerue
amidſt the fierie flame,

The

The three yong men, which ſang therein
the glorie of thy name:

11 *Thou God haue mercie on my ſoule,*
thy goodneſſe me reſtore:
And for thy mercie infinite,
thinke on my ſinne no more.

12 O Lord the number of my ſins
is more then can be told,
Wherefore I humbly do deſire
thy mercies manifold.

13 For ſmall offence thy mercy ſmall,
may ſoone my faults ſuffice,
But I, alas, for many faults
for greater mercie cries:

14 And though the number of my ſins
ſurpaſſe the ſalt ſea ſand,
And that the filth of them deſerue
the wrath of thy iuſt hand:

15 Yet do thy mercies far ſurmount
the ſinnes of all in all,
Thou wilt with mercie vs relieue,
for mercie when we call

16 Right wel I know, man hath no power
ſo much for to tranſgreſſe,
As thou with mercy maiſt forgiue
through thine almightineſſe.

17 I do confeſſe my faults be more
then thouſands elſe beſide,
More noiſome and more odious,
more fouler to be tride.

verſ. 1. *Miſerere mei Deus ſecundũ miſericordiã tuã: & ſecundum multitudinem miſerationũ tuarum dele iniquitatem meam.*

18 Than

18 Than euer was the loathſome ſwine,
or menſtruall cloath beraid:
To thinke thereon my woful ſoule
(alas) is yet affraid.
19 Wherfore, good Lord, do not behold
how wicked I haue bin,
But waſh me from my wickedneſſe,
and cleanſe me from my ſin.
20 The Iſraelites being defil'd,
durſt not approch thee nie,
Till they their garments and themſelues
had waſhed decently.
21 The Prieſts eke cleanſed alſo were,
yer they thy face would ſee,
Elſe had they periſht in their ſin;
ſuch, Lord, was thy decree.
22 (Alas) how much more need I then,
to craue while I am here,
To waſh my foule and ſpotted ſoule,
that it may cleane appeare?
23 Polluted clothes with filth diſtaind
do many waſhings craue,
Yer that the Launder can obtaine
the thing that he would haue,
24 My ſoule likewiſe (alas) doth need
thy many dewes of grace,
Yer it be cleane, for cankred ſin
ſo deepe hath taken place.
25 The leproſie that Naman had,
could not be done away,

verſ. 6. *Amplius lauame ab iniquitate mea & a peccato meo munda me.*

3 Yea, many a time I am so drawne
to do I would not do,
And that I would I leaue vndone,
for want of might thereto.
4 Such is, O Lord, the strength & force
of my concupiscence:
But yet of greater force then this,
is, Lord, thine indulgence.
5 For thou wilt mercie shew to them,
that mercie do require,
And wilt not turne thy face from such
as mercy do desire,
6 Surely of honour more is thine,
through pitie men to saue,
Then by thy iustice to condemne
such as deserued haue.
7 Therefore, O lord, receiue me now,
which do my selfe accuse,
To th'end thou shouldst my sins forgiue
and all my faults excuse.
8 O Lord, I do not hide my sins,
but shew them vnto thee:
Because thou shouldst thy mercy grant,
as thou hast promisd me.
9 For neuer yet thou hast beene found
in any word vniust:
Ne canst thou now begin at me,
since that in thee I trust.
10 *Thou Lord hast loued truth,* vers. 6. *Etenim veritatem dilexi*
and truth thou art most sure,

Thou art the verie verity,
for euer to endure.
11 Thou promiſedſt to Abraham,
his ſeed to multiply,
Euen as the ſtars, and as the ſand
that in the ſea doth lie.
12 To Iſhac and to Iacob eke,
like promiſe didſt thou make,
And thou the ſame performed haſt
for this thy promiſe ſake.
13 Thou promiſedſt to Ioſue,
To ſtrength him with thine hand,
And ſo he ſlew the Cananites,
and did diuide their land.
14 To Gedeon thou promiſe mad'ſt,
that he ſhould ſet at large
The Iſraelites, which were in thrall,
and in their enemies charge.
15 When Ezechias lay ſore ſicke,
and wel nigh at deaths dore,
Thou promiſdſt him his health againe,
to liue fifteene yeares more.
16 Thus haſt thou kept thy promiſes
to thouſands elſe beſide,
Who haue repoſed truſt in thee,
thou haſt not helpe denide.
17 Euen ſo good lord, thy promiſe keep
with me that am vniuſt,
A ſcabbed ſheepe, one of thy flocke,
and ouerchargd with luſt.
18 Which

18 Which of long time haue run aſtray
the time ſince I was borne,
Yet now returnd with heauie heart,
that's with repentance torne.
19 Thus hath thy grace now called me,
with mercie of thine hand,
And what thy will and pleaſure is,
by grace I vnderſtand,
20 *Thou haſt reuealed vnto me* *Incerta & occulta ſapi-*
the things that be vnknowne, *entiæ tuæ ma-*
The ſecret points of wiſdom thine *niſeſtaſti mihi*
thy grace to me hath ſhowne.
21 Thy myſteries that hidden were
within thy ſacred word,
Thou haſt to vs made manifeſt,
by Ieſus Chriſt our Lord,
22 I am now fed with bread of life,
that ſhall my hunger ſlake,
And from dame wiſdoms watry ſprings
my drinke I often take.
23 Now wiſdom hath caſt out her ſloud,
the plants all watered be,
And ſtill ſhe ſeekes to lighten thoſe,
that put their truſt in thee.
24 Of this her ſloud S. Paule did drinke,
and he was taught thereby,
Thy wiſedome, Lord, which ſecret was,
and hidden long did lie.
25 As thou to him didſt manifeſt
by thy free Spirit before,

Which ſearcheth out the verie depth
of ſecrets thine and ſtore.
26 Of this, lord, part I taſted haue,
through mercie ſhewd to me,
And am now taught by them to know,
mine owne infirmitie,
27 And by it am I taught likewiſe
thy goodneſſe for to kno,
Beſeeching thee this worke begun,
may neuer part me fro.
28 So that the light which kindled is
in me by thy great grace,
May ſo increaſe, as darkneſſe, Lord,
may neuer more take place.

The third part.

Verſ. 7. *Aſperges me domine hyſſopo, & mundabor: lauabis me, & ſupra niuem dealbabor.*

WIth Hyſſop, Lord, beſprink'e me,
and cleanſe me from my ſin,
More whiter then ſhall I be made.
then euer ſnow hath bin.
2 Thou didſt command this herbe with
a ſprinkle for to be, (blood,
To ſprinkle ſuch as cleanſed were
from lothſome leproſie.
3 A bundle of this herbe, O Lord,
thou didſt command alſo
To dip in blood of ſimple ſheepe,
and therewithall to ſho
4 Vpon the doore poſts of the houſe,
the ſlayer might it ſee,

Whereby

Whereby the plague might shun ỹ place
and from thy people flee,
5 These vnto vs do represent
the bloud of thy deere son,
Without the which no man is cleane,
what euer can be done.
6 And he that marks his soule therewith
and puts his trust therein,
The slayer hath no power to hurt
nor plague him for his sin.
7 If with this grace thou sprinkle me,
I shall be white I know,
And though as bloud my sins appeare,
they shall be like the snow.
8 Yea though my sins as purple were,
or as the skarlet die,
Thy grace shall make them as the wool,
t'appeare before thine eye.
9 *Then shall I heare the words of ioy,*
of gladnesse so likewise,
That Nathan to king Dauid spake,
whom thou didst not despise,
10 That is, my sins are now put out,
what euer I haue done,
And are forgiuen me quite and cleane
by Iesu Christ thy son.
11 Then shall I heare the words Christ spake
to him the palsie had,
My sonne, thy sinnes are thee forgiuen,
arise, go home, be glad.

verſ. 8.
Auditui meo dabis gaudium & letitiam.

12 Then ſhall I heare thee alſo ſpeake
by inſpiration,
Whereby I ſhall be comforted
in tribulation.

Et exultabũt oſſa quæ confregiſti.

13 Yea Lord, *the bones thou broken haſt,*
ſhall then againe reioyce,
Through working of thy heauenly grace
and ſweetneſſe of thy voice.
14 That is, the powers of my poore ſoul
whom ſinne ſo weake hath brought,
Whereby it wanted power to worke
the good it long time ſought,
15 Shall then recouer that was loſt,
and be reuiu'd againe,
And through the quickning of thy ſpirit
ſin ſhall no more remaine.
16 Wherefore, *thy face turne from my ſins,*
and wipe my faults way:

verſ. 19. *Auerte faciẽ tuam à peccatis meis, & omnes iniquitates meas dele.*

And eke all mine iniquitie,
moſt humbly I thee pray.
17 I meane the face of iuſtice thine,
wherwith thou doſt behold
The ſins we dayly do commit
to puniſh manifold.
18 This face, good lord, turnꝫ from me,
and from the faults I make,
And them forget, and me forgiue,
for thy great mercy ſake.
19 But Lord, the face of mercy thine,
from me turne not away,

But therewithall behold me ſtill,
and helpe me day by day.
20 For what am I if that thy grace
thou take from away me?
A bondman vnder ſin and death,
and caſt away of thee:
21 And euerie man thy grace that wants
ſhal haue a hart of ſtone,
As Pharo had after thy grace
departed was and gone.
22 He ſhall both ſee and heare indeed,
yet ſhal be deafe and blind,
His eares and eyes ſhall ſtopped be,
the truth he ſhall not find.
23 His hart likewiſe ſhall frozen be,
or as the ſtonie wall,
He ſhall thy creatures like and loue,
and loue not thee at all.
24 Yea ſuch a heart, O Lord, in me
long time hath taken place,
Which no way can be mollifide,
but by thy ſpeciall grace.
25 Wherefore I pay thee hartily,
remoue this heart from me,
And, Lord, in me a new heart make,
that flexible may be.
26 A fleſhie heart, both ſoft meeke,
an heart that I may know
Thou art the Lord, without whoſe grace
no goodneſſe I can ſhow.

Ver. 10.
Cor mundum crea in me deus.

Et ſpiritum rectum:

27 This grace it is that muſt reuiue
a right ſpirit, Lord, in me,
My ſpirit through ſin is crooked made,
and lothſome for to ſee,

In nouam vi-ſceribus meis.

28 *Make it vpright therefore to be,*
and that decline it may
From worldly pleaſures light & vaine,
that vaniſh ſoone away.
29 Vouchſafe, O lord, to heauēly things
my ſpirit may aſpire,
And with thy grace repleniſht be,
moſt humbly I deſire.
30 Let neither yet aduerſitie,
nor worldly wealth alſo,
Plucke downe my ſpirit, nor hinder it,
where it deſires to go.

verſ. 11. *Ne proijcias me à facie tua, & ſpiritum ſanctum tuum ne auferas à me.*

31 *Ne caſt me off at any time,*
from preſence of thy face,
Ne take from me thy holy ſpirit,
O Lord, in any caſe.
32 My ſins, good Lord, behind thee caſt,
there euer to remaine:
But caſt not me from thy ſweet face,
as thou didſt wicked Caine.
33 Nor from thy fauour caſt me ſo,
as thou didſt caſt king Sall.
For if that I thy preſence looſe,
I cannot chooſe but fall.
34 O Lord, how ſweet and gracious
is this thy ſpirit moſt pure;

It leadeth thoſe that loueth thee,
where righteous folke endure.
35 Grant Lord, that this thy holy ſpirit,
may dwell within me ſtill,
And me confirme in righteouſneſſe,
according to thy will.

The fourth part.

O *Lord my God reſtore to me*
thy ſauing health againe,
And ſtabliſh me with thy chiefe ſpirit
that it may ſtill remaine.
2 My ſins, O Lord, haue beene the cauſe,
that I thy grace did want,
And when thy grace departed was,
I found thy ſpirit but ſcant.
3 The loſſe wherof did grieue me much,
and by the ſame I found
All goodneſſe gone, all wickedneſſe
within me to abound.
4 For light and darkneſſe may not be
at one time in one place,
No more may ſinne and wickedneſſe
*aſſociate be with grace.
5 Wherefore the greatneſſe of my loſſe
hath made my griefe the more:
And where in ſin I had delight,
I now repent it ſore.
6 Behold therefore, moſt mighty God,
mine inward griefe of mind,

vers. 12. Redde mihi lætitiam ſalutaris tui, & ſpiritu principali confirma me.

And of thy goodnes me reſtore,
to that I cannot find.
7 I meane thy ſacred holy ſpirit,
which I through weakneſſe loſt,
Mine enemies were ſtrong and fierce,
and cruelly me toſt.
8 So that my ſoule too feeble was,
their power for to withſtand.
Good Lord in grace yet once againe
confirme me with thy hand:
9 And let thy ſpirit no more depart,
no Lord, not when I die,
But that it may ſtill with my ſoule
remaine continually.

verſ. 13. *Docebo iniquos vias tuas: & impij ad te conuertentur.*

10 *Then ſhall I ſtedfaſtly inſtruct*
the wicked in thy way,
Whereby to thee they may reeurne,
that long haue gone aſtray.
11 I will my ſelfe put forth, O Lord,
to ſinners all that be,
As an example them to cauſe
for to remember thee.
12 I will not ceaſe for to declare
thy iuſtice euery where,
And of thy iudgement bring them all
in terrour and in feare.
13 And then will I againe extoll
thy mercies ouer all,
To plucke them from deſpairing Lord,
leaſt any therein fall.

14 Thus

14 Thus shall I able be to do,
being confirmd in thee,
By working of thy holy spirit,
which thou shalt put in me.
15 Thy seruant Moses was afraid,
to go on message sent,
Till thou promisd to be with him,
when he to Pharo went.
16 After which time he doubted not,
but forth went on his way,
Accomplishing thy holy hest,
as thou didst bid him say,
17 The seuentie elders of the host,
to thee whom Moses brought,
Till part of Moses spirit they had,
were able to do nought,
18 But after that they prophesde,
and did thy people guide,
And ruled them with righteousnesse
and truth on euery side.
19 Lord, Peter at a womans voice,
thy sweete sonne Christ denaid,
And ready was him to forsake,
he was so sore afraid.
20 Vntill that thou reuiuedst him
with this thy spirit of grace,
Yea, Lord, thy sons Apostles all
were bidden for a space,
21 To bide within Ierusalem,
in prayer and in loue:

Till they were with thy holy ſpirit
fulfilled from aboue.
22 Wherfore ſend downe thy holy ſprite
in me the ſame to be,
And from the guiltineſſe of bloud
good Lord deliuer me.

Verſ. 14. *Libera me de ſanguinibus deus deus ſalutis mee.*

The firſt part.

THou God that God art of my health,
deliuer me I pray,
From ſin that I committed haue,
againſt thee day by day.
2 A multitude of ſins there be,
from fleſh and bloud that grow,
Which I through my concupiſcence,
haue daily done I know.
3 And this corruption is in me
by nature as I find:
For what is he can make that cleane,
that is vncleane by kind?
4 How can a man or woman borne,
be cleane I faine would kno,
The child that is but one day old,
yet is vncleane alſo. (forth,
5 Thus fleſh and bloud ſuch works bring
as ay corrupted be,
And therefore cannot heauen enioy,
ne dwell and raigne with thee.
6 Vpon corrupted nature mine,
O Lord poure forth thy grace:

And

And from these blouds deliuer me,
and all my sins deface.
7 Then Lord shall I be purged cleane
from all my wickednesse,
Which grant good lord, *So shal my toong,*
exalt thy righteousnesse.
8 In that thou mercie shewst to me,
being a wicked man,
Giuing me grace pensiue to be,
my grieuous sinnes to scan.
9 Making me iust that am vniust,
wherein thou God art found
In mercie, truth, and righteousnesse,
most perfect, sure and sound.
10 But yet, O Lord, before my toong,
thy righteousnesse can raise,
My lips and mouth thou open must,
whereby to shew thy praise.
11 For els vnseemly praise will be,
where lips be lickt with sin;
And where the mouth with wickednes
is stuffed full within.
12 Good Lord, the Prophet Esay,
when he thy glorie saw,
Confest his lips to be vncleane,
and therefore stood in aw,
13 Vntill such time as Seraphin
thou sentst with burning cole
His lips to touch, and therewithall
he by and by was whole.

Et exaltabit
lingua mea
iustitiam tuã

verſ. 15.
Domine labia mea aperies, & os
meum annũtiabit
laudẽ tuam.

14 I meane that his vnrighteouſneſſe
was then forgiuen quite,
And all his ſinnes and wickednes
was cleane put out of ſight.
15 O Lord my God, in ſuch a ſort
vouchſafe my mouth to tuch,
That I thy glorie may ſet forth,
too little and too much.

verſ. 16. *Quoniam ſi voluiſſes ſacrificium, dediſſem vtique holocauſtis non delectaberis.*

16 *To offer ſacrifice to thee,*
or offrings burnt were vaine,
No pleaſure, Lord, thou haſt in them,
nor ought in them remaine.
17 They were but figures of that thing,
which now to paſſe is come,
That is, the liuely ſacrifice
of Ieſus Chriſt thy ſon.
18 To offer gold to thee, O Lord,
or treaſure of the land,
It needeth not, ſith all the world
is thine, and at thy hand.
19 And yet I will not emptie come,
but offer vnto thee

verſ. 17. *Sacrificium deo ſpiritus contribulatus, cor contritum humiliatum deus non deſpicies*

An humble ſpirit with heart contrite,
for mine iniquitie.
20 *This ſacrifice, O Lord, I know*
thou wilt no time deſpiſe,
But it behold, and looke thereon
with thy moſt gracious eyes.
21 And lord, for ỹ there nothing ſhould
be left behind in me,

Both

Both body, ſoule, and all her powers
I offer vnto thee.
22 And as a liuely ſacrifice,
as Ezechias did,
Such time as he thy fauour got,
and health recouered.
23 The ſame did Marie Magdalen
offer in humane ſort,
The theefe alſo vpon the croſſe
to his endleſſe comfort.
24 Great numbers more vnſpeakable,
by this thy fauour wan.
And I through grace now penitent,
although a ſinfull man,
25 Do claime no leſſe of mercie thine,
for to be ſhewd to me:
Becauſe thou art as then thou waſt,
and euermore ſhalt be.
26 *To Sion, Lord likewiſe ſhew forth*
thy fauour and thy grace,
That is, vnto thy faithfull flocke,
diſperſt from place to place.
27 Such as depend on thee alone,
and do themſelues forſake,
Vpon the wals of this thy fort,
thou Lord, muſt vndertake
28 Watchmen to ſet continually
the ſame for to defend,
Leaſt that the enemies vnawares
bring all to wofull end.

verſ. 18.
Benigne fac domine in bona voluntate tua Sion.

29 Thou

29 Thou knowſt, O Lord, of what ſmall force
mankind hath euer bin,
Since firſt our Father Adam fell,
when he committed ſin.
30 Helpe vs therfore moſt mighty God
ſo with thy heauenly grace,
As we in building Sion here,
by faith may ſee thy face.
31 So ſhall we then through mercy thine
be squared ſtone meet found,
To building of Ieruſalem,
Vt ædificentur muri Ieruſalem.
whoſe wa'ls do ſtill abound
32 with liuely ſtones of thy true church,
here militant in earth:
Where thine elect ſtill offer ſhall
while thou ſhalt ſpare them breath.
33 Such offrings burnt as ỹ beſt lou'ſt,
which is of thanks and praiſe,
We ſhall not ſpare the ſame to do,
while life ſhall length our dayes.
Sacrificium iuſtitiæ. verſ. 19.
34 *This ſacrifice of iuſtice is,*
which all thy creatures craue,
To giue the ſame onely to thee,
moſt worthy ſo to haue.
Tunc acceptabis oblationes & holocauſta, tunc imponent ſuper altare tuũ vitulos.
35 This is the bullocks of our lips,
whereof the Prophet ſayes,
We ſhall with lips vnto thy name
confeſſe moſt condigne praiſe:
35 *Which ſhall to thee accepted be,*
ten thouſand times much more,

Than were the bullocks great and fat,
offred in time before.
37 Lord grant we may in number be
of thine elected sort,
Which shall this sacrifice present
vnto our soules comfort,
38 And that as burning incense sweet
thou wilt receiue the same
Vpon thine altar, which is Christ,
our meane for sin and blame. Amen.

Domine exaudi. Psal. 102

The first part.

O Blessed & most mighty God,
of grace the fountaine spring,
Of mercy great and plentifull,
most rich in euerie thing:
Sing this to the tune of the 51 Psal.
2 Thy blessed sonne in power with thee,
is euen the same thou art,
In wisedome, knowledge, and mercy
alike in euery part.
3 Thou didst not spare him down to send
from heauenly throne aboue,
To suffer death mankind to saue;
so ardent was thy loue.
4 Thou mad'st him poore was rich be-
to make vs rich thereby; (fore,
For now is he made one with vs,
through power of deity,

Good

verſ. 1. *Domine exaudi orationẽ meam, & clamor meus ad te veniat.*

5 Good Lord my prayer hearken to,
and let my doleſull crie
Come vnto thee, and pierce the eares
of thine high maieſtie.
6 Shew forth, O Lord thy countenance
of delectable ſhew,
And with the eyes of pity thine
ſome fauour on me throw.

verſ. 2. *Non auertas faciem tuam à me in quacunque die tribulor, inclina ad me aurem tuam.*

7 *And in the day of trouble mine*
thine eare bow downe to me,
And turne not thou thy face away,
when I ſhall call on thee,
8 But chiefly at the point of death,
giue eare and me defend,
And let thy grace procure and worke
in me a ioyfull end.

In quacunque die inuocauero te, velociter exaudi me.

9 *In whatſoeuer day I call,*
O Lord with ſpeed giue eare,
And me deliuer from the griefes
of troubles and of feare.
10 In ſpeedy calling on thy name,
O Lord, thou tak'ſt delite,
And anſwer thine more ready is,
than any may recite.
11 Wherfore in haſt make ſpeed O lord
in hearing when I pray,
As I by need am driuen to craue
thine ayding helpe and ſtay.
12 For why the time of life is ſhort
that I haue here to bide,

And am vncertaine of the time
when time from me shal slide.
At first thou Adam didst indue,
when he created was was,
13 With life of immortalitie:
but sin brought death (alas)
14 Which death from him is due to
that beareth life this day,
So that my dayes like to the smoke
consume and wast away.
15 Age ouertaketh youth I see,
and youth by stealth doth fly,
As doth the smoke vanish away,
aloft vnder the skie.
16 yea many times it chanceth so,
yer age come vs vpon, (make,
That death by stroke such wound doth
that life with speed is gone.
17 Thus passeth forth my time of life,
more swifter I may say,
Than is the ship good vnder saile,
or eagle after praie,
18 *My bones are waxen verie drie*
as is the firebrand,
Or as the pot of clay, which doth
in flaming furnace stand.
19 As bones of mine do well sustaine
the flesh the body keepes,
So doth the power of soule sustaine
the soule that neuer sleepes

verſ. 3.
Quia defece-
runt ſicut fu-
mus dies mei.

Ex ollo nouel
fragili ſtrenuiſ
ex ſtrepo.

20 Which

20 which being moiſtned with thy grace
ſhall quicke and liuely be,
And able for to worke thoſe works
moſt pleaſing vnto thee.
21 But if thy grace be ſtill withdrawne,
then all ſhall drie remaine;
Both body, ſoule, and all their powers,
in euerlaſting paine.

verſ. 4. *Percuſſus ſũ vt fœnum, & arruit cor meũ*

22 *Full well may men be likened to*
the graſſe or withered hay,
My heart is ſtriken with remorſe,
becauſe I went aſtray.
23 So long as man by gift of grace
doth liue and worke aright,
So long is he greene flouriſhing,
and liuely in thy ſight:
24 But when that ſin makes entrie in,
which cauſeth man to fall,
Then by and by he withereth,
and barren is withall.

Quia oblitus ſũ comedere panẽ meum.

25 *I haue forgot my bread to eat,*
that thou to me didſt giue;
Which is thy holy ſacred word,
by which my ſoule doth liue.
26 And I haue eaten of the fruit
of the forbidden tree,
And taſted haue of ſinne and death,
and brought thy wrath on me.
27 Wherefore my leaues wither away,
my fruit fals on the ground,

And

And as a barren tree am left
vnperfect and vnsound,
28 The fearfull voice of sentence thine
for mine offences done,
Doth cause me mourne, lament & grone
my time yet for to run.
29 *And with my voice of mourning mind,*
my bones haue cleaued hard
Vnto my flesh, and sticke so fast,
that nothing I regard.
30 *Thus like vnto a pelican,*
I draw my selfe alone,
And call to mind my grieuous crimes,
and do the same bemone.
31 The Pelican, as some report,
her harmelesse birds doth kill,
And three dayes after mourneth she,
and is vnquiet still,
32 Then with her beake her breast shee
till bloud gush out amaine,
Which she lets drop vpon her young,
till they reuiue againe.
33 Thus, Lord, do I with my sweet birds
which are my works through grace,
By sin committed I them kill,
and do them all deface.
34 But yet by prayer for thy grace,
which springs of grace indeed,
The said dead works are quicke againe,
my sickly soule to feed.

35 And

verſ. 5.
A voce gemitus mei, adhæſit os meum carni meæ.
verſ. 6.
Similis factus ſum pelicano ſolitudinis.

35 And Adam as a pelican,
touching ſom propertie,
For through his ſinne he ſlew the birds
came of his progenie.
36 And dead he had remained ſtill,
had not ſweet Chriſt thy ſon
Shed forth his bloud vs to reuiue,
by mercie great was don.
37 He kils, and can raiſe vp to life,
he ſtrikes and heales againe,
As in the perſecution
of Paul appeareth plaine.
38 Shame cauſeth me for to withdraw
my ſelfe to be alone,
Pellicus ſum ſicut nycticorax in domicilio. *As doth the crow that flies by night*
which would be ſeene of none,
39 And if I could, I would me hide
from thee as Adam did,
Such time he taſted of the fruit
that thou didſt him forbid.
40 The workes of darkneſſe loued I
and therfore did I flee
From the moſt bright and ſhining ſunne
of iuſtice due to me.
41 O Lord for this cauſe do I ſigh,
ſtill ſorrow, weepe and waile,
Vigilauit & factus ſum ſicut paſſer ſolitarius in tecto. As one that ouerwatched is,
whoſe reſt and ſleepe doth faile.
42 *And as the ſparrow do I watch*
that drawes her ſelfe alone,

verſ. 7.

Vnder

Vnder the euings of the houſe,
her fellowes want to mone.
43 And to augment my griefe withall,
mine enemies all day
Do raile on me, and me reuile,
ſo ſpiteful as they may.
44 Againe (alas) *My fained friends,*
that praiſed me before,
Againſt me now conſpire themſelues,
and vexe me verie ſore,
45 Such falſe & fained flattering friends
much worſe and harmfull be,
Than thoſe that openly profeſſe
and ſhew their enmitie.
46 But both thoſe ſorts are ſent to me,
for plague vnto my ſin,
And for the great iniquitie
that I haue wallowed in.

verſ. 8.
Tota die exprobrabant mihi inimici mei,
Et qui laudabant me adverſum me iurabant.

The ſecond part.

MY *bread with aſhes do I eate,*
that is I right well kno,
As I of earth and ſlime was made
to earth againe ſhall go.
2 Thus in ſuch bitter thoughts as theſe,
I eate my bread withall,
And minge my drinke with weeping teares,
that from mine eyes do fall.
3 Becauſe thou angrie art with me
for mine offences paſt;

verſ. 9.
Quia cinerē tanquam panem manducabam.

Et potū meū cum fletu miſcebam.

O Lord, I know when time ſhall come,
of iudgment day at laſt,
ver. 13. *A facie iræ & indignationis tuæ.*
4 *Thy wrath and indignation,*
ſhall then proceed from thee,
And fall vpon the heads of thoſe
that worke iniquitie.
Quia eleuasti me, & allisisti me.
5 *O Lord, thou haſt me lifted vp,*
and throwne me to the ground:
In that thou mad'ſt me like thy ſelfe,
yer I was to be found.
6 No higher couldſt thou lift me vp,
than to beatitude:
But then (alas) thou letſt me fall,
whereby I this conclude:
7 My noble ſoule thou ioyned haſt
with maſſie earth and clay,
And body fraile, the weight whereof
driues downe my mind alway.
8 And Lord, in my creation
thou haſt ſet me ſo hie,
Aboue all other creatures
that are vnder the skie.
9 And almoſt equal am I made
with bleſſed Angels thine,
But in this ſtate when I tranſgreſſe,
damnation then is mine.
10 So that without thy mercies helpe
I am in far worſe plight
Than any beaſt, whoſe life or ſoule
with body dies outright.

11 My

11 *My dayes (alas) away do paſſe,*
as ſhadow new begun,
And I am withered like the graſſe,
changed by heat of ſun.
12 Lord grant in ſhadow of this life,
I may haue grace to ſee
The light and knowledg of thy word,
and wayes prepard for me.
13 Which word giues light vnto the babe
yet ſucking at the breſt
For after that this life is paſt,
repentance none doth reſt.
14 And ſince the time, O Lord, is ſhort
of mine abiding here,
Thy grace continue toward me,
my guiltineſſe to cleere,
15 *For truely thine abiding is*
for euer to endure,
And thy remembrance throughout
all generations ſure.
16 But what is thy remembrance,
through generations all?
It is the diuine propertie,
that vnto thee doth fall,
17 For to be meeke and mercifull,
which thou haſt euer donne,
From time to time, and age to age,
ſince firſt the world begun.
18 And art more mindfull of our ſtate,
and readier to forgiue,

verſ. 11. *Dies mei ſicut vmbra declinauerũt & ego ſicut fœnum aruiʒ.*

verſ. 13 *Tu autem Domine manes in æternũ permanes, & memoriale tuum in generationem & generationem.*

Than is the mother of her child
late borne, with her to liue.

vers. 13. *Tu exurgens misereberis Sion.*

19 *Arise therefore and mercie shew,*
good Lord vpon Sion,
Which is thy faithfull people all,
or congregation.

Quia tempus miserendi eius, quia venit tempus.

20 *For time it is on her to looke,*
and mercie thine extend,
She hath long time great paine sustain'd,
whereof she craues an end.
21 What is this time, wherof we speake?
was euer any time,
In which thou didst not mercy shew,
to louing seruants thine?
22 No verily. For from the time,
The Angels downe did fall,
Vntill the time the world shall end,
thy mercie euer shall,
23 As it hath bin, from time to time,
vpon all that repent,
But chiefly was thy mercy shewd,
when Christ was hither sent
24 To suffer death, to win vs life,
thereby he enter might
The glorie of thy maiestie,
aboue the Angels bright.
25 This time was cald the time of grace,
and was appointed when
The fulnesse of the time was come,
which was vnseene to men.

26 And

26 And yet before this time, to him
was seene my Deitie,
Whereby, O Lord, all things thou dost
in order with mercie.
27 This time of heauenly grace we trust
shall still continue here,
To those in time that serueth thee,
with penance, loue and feare,
28 *The stones of Sion pleased well* — verse. 11. *Quoniam placuerunt seruis tuis lapides eius & terre eius miserebuntur.*
thy seruant for thy truth,
And they vpon the ground thereof
shall pitie haue and ruth.
29 Apostles thine thy seruants were,
the stones good Christians be,
And thou the sure foundation
of this faire worke to see.
30 Not vpon man, nor Angels bright
did they this building lay,
But vpon thee the corner stone,
of all their worke the stay.
31 *And so the heathen, Lord, shall fear,* — verse. 15. *Et timebunt gentes nomen tuum domine & omnes reges terre gloriam tuam.*
and tremble at thy name,
So Sion shall, thy faithfull Church,
giue glorie to the same.
32 *Because thou Lord, hast Sion built,*
thou wilt be seene therein,
In glorie and great maiestie,
with mercie for our sinne.
33 Wherefore most louing father deere,
regard our humble sute,

And not deſpiſe the plaints we make,
nor do our ſins impute.
34 As thou beheldſt the ſacrifice
that Abel gaue to thee,
And as the prayer Iudith made,
ſo caſt thine eye on me.
35 With thoſe ſame eyes vouchſafe to (looke
vpon vs when we pray,
Whereby the ſame of mercie thine
may written be for ay.
36 *For thoſe that after vs ſhall come,*
by faith that borne ſhall be,
To render thanks, giue laud and praiſe
vnto thy maieſtie.
37 This mercie ſure annexed is
to nature thine diuine,
When all was loſt through deadly ſinne,
yet didſt thou make vs thine,
38 *Thou Lord aloft from heauenly throne,*
didſt view all things alow
And wouldſt vouchſafe vpon the earth,
thy gracious eine to throw:
39 *To ſee and heare the plaints we make,*
that fettered be in thrall,
And ſent'ſt thy deare beloued Sonne
from ſinne to looſe vs all.
40 And he thereby put downe the diuel,
of death that victor was,
And death in victorie was conſum'd,
this hath he brought to paſſe.

41 For

vie ſuæ.
verſ. 17.
Reſpexit in
orationem
humilium, &
non ſprevuit
precem eorũ.
verſ. 18.
Scribantur
hæc in gene-
ratione altera
& populus
qui creabitur
laudabit do-
minum.
verſ. 19.
Quia proſpe-
xit de excelſo
ſanctuo ſuo
dominus, de
cœlo in terrã
aſpexit
verſ. 20.
Vt audiret
gemitus com-
pedi torum,
vt ſolueret fi-
lios interem-
ptorum.

sorowfull soule.

41 For why his sting of deadly sinne,
thou Lord hast pluckt away,
To make vs thinke of goodnesse thine,
wherein reioyce we may.

42 *And that in Sion we may shew*
the glory of thy name,
And likewise in Ierusalem
with praise to do the same.

43 That is, when we together meet
in faith with one accord,
As well the king as subiects poore,
to serue and praise the Lord.

44 Thou art, O Lord, in substance one,
and yet in persons three.
To whom all powers in heauen & earth,
obeisance giue to thee.

45 Thou sendest downe thy dewes of grace
vpon vs for to light,
That we therwith good works may shew
to euery bodies sight.

46 *I answer may*, by no means else,
good works be wrought by me,
But by the vertue and the grace
that doth proceed from thee.

47 Thorow thy might thy laws we keep
not of our selues we know,
But by the measure of thy grace,
Thou didst on vs bestow.

48 *And yet, O Lord, I faine would know*
how short my dayes shall be,

vers. 21.
Vt annunciemus in Sion nomen domini, & laudem eius in Ierusalem.

vers. 22.
Quum colligentur populi simul & reges vt seruiãt deo.

vers. 23.
Respondeam in via virtutis suæ.

Paucitatem dierum meorum nuncia mihi.

And eke how long mine enemies
ſhall triumph ouer me.
49 Which is, thy church deſires to know
how long ſhe ſhall abide,
Beſet with cruell enemies
about on euerie ſide.
50 To whom thou haſt an anſwer made,
by Chriſt thy bleſſed ſonne,
That ſtill thy power with her ſhall be,
vntill the world be done,
51 And we her children thee deſire
to bring vs to the end
Of this ſhort time, that we with thee
may to the heauens aſcend,
52 And till that time good Lord vouch-ſafe
that wilt continue ſtill,
Thy grace and fauour towards vs,
according to thy will.
53 *And not to leaue me any time*
in middle of my dayes,
But by thine aid bring all my time
to end vnto thy praiſe,
54 That after theſe my temporal dayes,
I may behold and ſee
Thine euerla ſting dayes and yeeres,
which cannot numbred be.
55 For all times here do ſwiftly paſſe,
as time that is vnſure,
But yet time of eternitie
for euer ſhall endure.

verſ. 24. Ne reuoces me in dimidio dierum meorum.

In generationem & generationem anni tui.

56 For

sorowfull soule.

56 For why, O Lord, eternitie
is verie substance thine,
Which substance who so seeks to know,
no reason can define.

The third part.

WIthout beginning Lord, thou wast, *and yet beginning gaue*
To heauen and earth, and all therein,
which that creation haue, (power,
2 Thy hands thé wrought, which is thy
thy word them made also,
And at the last, *They perish shall*
and motions theirs forgo.
3 Their substance stull they all shal keepe,
yet all shall changed be,
For heauen and earth shall now be made
of glorie great to thee.
4 Likewise the bodies of all men,
shall perish with the rest,
And in another sort shall rise,
to thee as seemeth best.
5 *But thou Lord, truly shalt endure,*
in thy high glorie great,
In maiestie omnipotent,
sitting on mercie seat:
6 *When all shall waxe and weare away,*
as garments old to see,
And as a vesture new put on,
we all shall changed be.

verſ. 25. *In initio tu domine terrã fundasti, & opera manuum tuarum sunt cæli.*

verſ. 26. *Ipſi peribunt*

Tu autẽ permanes.

Et omnes sicut vestimentum veterascent & sicut

pertorium mutabit eos & mutabuntur.

7 *As garments to the body are,*
to couer them withall,
So be the bodies of the ſoule,
their veſtures and their pall.

verſ. 27. Tu autem idem ipſe es.

8 *But thou art euen the ſelfe ſame one,*
which euer doſt abide,
That is to ſay omnipotent,
and ſo is none beſide.
Inuiſible thou art likewiſe,
immortall eke withall:

Et anni tui non deficient.

And as thy yeeres ſhall neuer faile,
ſo euer bide they ſhall.
10 So ſhall the ſoules of thine elect
immortally remaine,
In ioy and great felicitie,
not knowing any paine.
11 The ſoules of thoſe that wicked are,
immortall be alſo,
But they contrary, ſhall endure
continuall paine and woe.

verſ. 28. Filij ſeruorũ tuorum habitabunt: & ſemen eorum in ſeculum dirigetur.

12 And Lord, *The ſonnes of ſeruants thine,*
together they ſhall dwell,
Likewiſe their ſeed ſhall in thy ſight
ſtill proſper and do well.
13 Thy ſeruants Lord, the prophets were
Apoſtles thine alſo,
From whom by faith we haue receiu'd,
as we beleeue and know.
14 And now vouchſafe, moſt mightie (God
To ſend vs of thy grace,

That

That in this life our faith by works
may shine in euery place.
15 That they to all may signifie,
how we thy seruants be:
And that both soule and body may
remaine and rest with thee.

De profundis. Psal. 130.

Sing this to the tune of the 38. Psal.



God thou art the guide
of those thot blinded bee,
And vnto those ẏ are oppreſt
a ſuccour ſweet we ſee.
2 A comfort to the weake,
and eaſe to those in paine,
A life vnto the dead in graue,
that ſleeping yet remaine.
3 O Lord, this makes me bold,
though wicked I found,
And ouerwhelmed deepe in ſinne,
and therein being drownd,
4 To call and crie to thee,
from depth of miſerie,
Where none (but thou) can raiſe me vp,
and ſafe deliuer me.
5 I can but mourne and weepe,
fetch ſighs, lament and crie,
As doth the woman great with child,
whoſe hower draweth nie,
6 She no time can take reſt,
til ſhe deliuered be,

Nor I till that my conſcience feele
to be forgiuen of thee.
7 It is not diſtance long,
that keeps my prayer backe,
Thou, Lord, doeſt heare before we call,
and giueſt what we lacke.
8 Ionas was in the ſea,
and in the fiſh three dayes,
And from the deepe he call'd on thee,
and ſtraight thou didſt him raiſe.
9 *But from the deepe likewiſe*
of ſinne and wickedneſſe,
To thee I call, Lord heare my voice,
and free me from diſtreſſe.
10 *And let thine eares, ſweet Lord,*
to heare *attentiue be,*
The voice and praier of my plaints,
that now I make to thee.
11 And ſith that Chriſt thy ſonne,
hath ſuffered for vs all,
From endleſſe death, to which by ſinne,
we bounden were and thrall:
12 Let not my ſinnes then, Lord,
to me be ſtop or ſtay,
Whereby my plaint ſhould not be heard
nor voice when I ſhall pray,
13 But rather wipe away
my ſins for euermore.
The burthen of the which I feele,
too grieuous be and ſore.

Verſ. 1. *De profundis clamaui ad te Domine,* ver. 2. *Domine exaudi vocem meam. Fiant aures tuæ intendentes ad vocem deprecationis meæ.*

14 If thou Lord, be extreame,
to marke what sinnes be done,
Alas, no flesh shall saued be,
that is vnder the sunne.
15 O Lord, if that the iust,
shall no time able be
To enter into iudgement thine
to plead his cause with thee:
16 What shall become of me,
that daily do offend,
And of my sinne and wickednesse,
(alas) do know no end?
17 Most vile and wretched man,
and caitife wo forlorne,
What shall I do but flie to thee
with heart berent and torne?
18 *For mercie is with thee,*
increasing more and more,
Wherwith thou didst vouchsafe to come
mankind for to restore,
19 Wherein was satisfied
thy iustice, and also
Thy mercy found that which is sought,
as we by grace do know.
20 How fervent was this loue,
to which thou didst vs bind?
First by the law of nature, writ
in euery heart and mind.
21 And then by law, which was
in tables written deepe,

That

vers. 3.
Si iniquitates observaueris domine, domine, quis sustinebit.

vers. 4.
Quia apud te propitiatio est

vers. 5.
Et propter legem tuam sustinui te domine.

That euerie one accordingly,
the same should hold and keepe.
22 Which was, that one of vs
should with the other beare.
And thereby to fulfill thy will,
with pitie, loue, and feare.
23 I knowing this am glad,
contented eke withall,
For to remit such iniuries,
as vnto me may fall.
24 For why, good Lord, I know
thou dost forgiue to me
Much more offences, euery day
committed vnto thee.
25 And when it shall thee please,
to scourge me for my sin,
I gladly shall the same receiue,
knowing what I haue bin.
26 And that thy chastisement
proceeds of verie loue,
Which all shall turne to me such wealth,
as no man can remoue.
27 Hoping after this life,
my soule shall then obtaine.
Sustinuit anima mea in verbo tuo. uers. 6. *Speranit anima mea in domino.* *Which hope abides still in thy word,*
an euerlasting gaine,
28 *Such hope my soule hath had,*
by grace thou gau'st to me,
And by the same I firmely trust
my soule shall saued be.

29 Thou

29 The husbandman through hope'
his ground doth plough and sow,
The same in hope doth reap and thresh,
that gaine thereby might grow.
30 Euen so will I abide,
in hope of glorie thine,
Not only in my youth, O Lord,
or any pointed time:
31 *But still from morning watch,* *A custodia matutina vsque ad noctem.*
vntill the night of death,
Which is, from youth vnto mine age,
when life shall passe with breath.
32 Who so shall cast away
this hope yer death proceed,
Shall loose the time he watcht before,
and want thy hlep at need.
33 This hope in promise thine,
my soule hath safely laid,
Within the bosome of her brest,
for euer to be staid.
34 And verie meete it is,
that Israel also,
Which is all faithfull Christians,
this hope should feele and know. *Psal. 7. Spera Israel in Domino.*
35 For blessed is the man,
that in the Lord doth trust,
And who in man affiance puts,
he surely is accurst. *Quia apud dominum misericordia, & copiosa apud eum.*
36 *For mercie is with God,*
and grace abundant store,

With

redemption, verſ. 8 *Et ipſe redimit Iſrael ex omnibus iniquitatibus*

With which Iſrael is redeem'd from ſin for euermore, Amen.

Domine exaudi. Pſal. 143.

The firſt part.

Sing thiſe o the tune of the creed *Quicunque vult.*

O Lord, long time I wandred haue,
and gone from thee aſtray,
And loſt the portion thou me gau'ſt,
In waſtfull ſinners way.
2 With grace thou didſt repleniſh me,
therewith to follow thee,
But luſt and liking of the fleſh
hath driuen the ſame from me,
3 So that vnworthie far I am,
for to be cald thy ſonne,
My wickednesſe ſo foule appeares,
and faults that I haue done.
4 Yet with the waſtfull child, O Lord,
I do my ſelfe accuſe,
And am with ſhame ſurpriz'd & caught,
I did my ſelfe abuſe.
5 *VVherefore, Lord, ponder my deſire,*
and heare me when I pray,
And for thy truth and righteouſneſſe,
attend to that I ſay.
6 Thou haſt with gifts endued me,
of body and of mind,
And I the ſame abuſed haue,
and ſhew'd my ſelfe vnkind.

verſ. 1. *Domine exaudi orationẽ meam, auribus percipe obſecrationẽ meam, & in veritate tua exaudi me.*

7 Thy

7 Thy iuſtice ſtill doth threaten me
with euerlaſting paine,
Thy mercie yet doth promiſe me,
to be reſtor'd againe.
8 *Enter not into iudgement then* verſ. 2.
with me, I humbly pray, *Et non intres*
For in thy ſight no man is iuſt, *in iudicium*
as of himſelfe to ſay. *cũ ſeruo tuo,*
9 We all by ſinne our ſelues haue made *quia non iu-*
More lothſome then the ſwine, *ſtificabitur*
And fouler to be looked on, *omnis viuens.*
wert not for mercie thine.
10 Which ſhal vs make like to the wool,
in colour faire and white,
When all our ſins thou ſhalt forget,
and cleane put from thy ſight,
11 *But yet the diuell mine enemy,* verſ. 3.
my ſoule purſueth ſtill,
And hath brought low my life in earth,
a ſeruant to his will.
12 And with his net me compaſt round,
where vaine delights do dwell,
Where luſt vncleane and wickedneſſe
to bide doth me compell.
13 *He hath me ſet in darkneſſe ſuch,*
as men that no life haue,
Or as thoſe people being dead,
are couered in the graue.
14 Now, Lord, *My ſpirit ſo vexed is,* verſ. 4.
my heart is grieu'd alſo, *Et anxiatus*
eſt ſuper

7 My

me Spiritus meus, in me turbatum eſt cor meum.

My conſcience likewiſe witneſſe beares
of anguiſh mine and wo.
15 My wiſedome, Lord, confuſed is,
by reaſon of my ſinne,
Repentance great my heart doth rent,
to thinke what I haue bin.
16 *I call to mind the daies of old,*
and works that thou haſt wrought,
The maruellous deeds that thou haſt done,
I muſe on in my thought,
17 As in the time of Moſes law,
where mercy was not ſhowne,
And he that did the ſame tranſgreſſe,
by death was ouerthrown.
18 Yet in this hard and ſeuere time,
thy mercy forth was ſent.
By Prophets thine, with promiſe made,
to all that did repent.
19 If thou in time of crueltie
couldſt then ſuch mercy ſhow,
Much more, O Lord, in time of grace
on me thy mercie throw.
20 *I haue ſpread forth my hands to thee,*
my ſoule for helpe doth crie,
As doth the earth that moiſture wants,
where water none doth lie.
21 That is, my life I changed haue,
from vaine delights that be,
And haue my ſoule ſpred forth at large,
that thou her filth mightſt ſee,

Vers. 5. *Memor fui dierum antiquorum, meditatus ſum in omnibus operibus tuis, in factis manuũ tuarum meditabar.*

Vers. 6. *Expandi manus meas ad te anima mea ſicut terra ſine aqua.*

22 For as the earth that moisture wants,
must barren be by kind,
So if my soule be void of grace,
no good is there to find.
23 But yet through moisture of that (grace
from thee that doth proceede,
Vouchsafe I may thy mercie haue,
and that O Lord, with speed.
24 *Heare me, O Lord, and that right soone,*
for why, my spirit is weake
And feeble made, much like a man
that wanteth power to speake.
25 The feare is such that I possesse,
I readie am to fall,
The strength whereby my bodie liues
is gone away withall.
26 This feare of endlesse punishment,
which I deserued haue,
Had welnigh brought me in despaire,
yer I possesse the graue.

vers. 7. *Velociter exaudi me domine, defecit spiritus meus*

The second part.

GOod Lord turne not thy face away,
least I be like to those
That do descend into the pit,
where nought but horrour growes.
2 Thou wilt not Lord, the death of him,
that hath offended thee,
But rather that he should returne,
and saued so to be.

Non auertas faciem tuam à me, ne similis fiam descendentibus in lacum.

3 Thou

3 Thou art the true and only God,
the sauiour of mankind,
Without thee there is nothing else
that we shall mercie find.
4 Then turne to me thy countenance
of amiable grace,
And let thy mercy shadow me,
while life I haue and space,
5 And lay not to my charge good Lord,
The sins that I haue donne,
But them forget, and me forgiue,
for Christes sake thy sonne.
6 *And cause thy mercy to be heard*
of me before the prime,
For I in thee haue put my trust:
alone from time time.
7 Most blessed Lord, grant that I may
thy mercie sweete obtaine,
And that right soone thou me release
from my deserued paine.
8 With great repentance do I call,
my hope assureth me,
Thou wilt forgiue me all my sins,
because I trust in thee.
9 I know that thou art nigh to all,
that call vpon thy name,
And wilt direct their steps aright,
that craue of thee the same.
10 *VVherefore, good Lord, shew me the way*
I ought for to walke in,

verſ. 8. *Auditam fac mihi mane miſericordiã tuam, quia in te ſperaui.*

Dic tam fac mihi viam in qua ambu.

For I my soule haue lifted vp,
to thee with all my sinne.
11 Lord, many times indeed thou hast
directed me the way,
And I haue purposd in my selfe,
no more to go astray.
12 Yea, when I haue repentant bin,
and vowed in my hart
Thy law for to obserue and keepe,
and neuer to depart.
13 The diuell my dayly enemy
contriu'd the matter so,
That his deceit, yer I was ware,
gaue me the ouerthrow.
14 And Lord, without assistance thine,
he vanquish will yer long
All the kingdomes vpon the earth,
he is become so strong.
15 *Deliuer me from all my foes,*
For vnto thee I flie,
And giue me strength, my God to do
thy will effectually.
16 For of my selfe no power I haue
to do the good I should,
Ne for to wish or thinke the good,
that verie faine I would,
17 Thy mercy only Lord, it is
by which I must preuaile,
For man without thy help and aide,
of purpose needs must faile.

Iam qui ia ad te leuauí animã meam.

verſ. 9.
Eripe me de manibus meis domine ad te confugi.
verſ. 10.
Doce me facere voluntatem tuam, quia deus meus es tu.

18 Thou

18 Thou haſt with reaſon and with will
induced me I know:
But will (of force) without thy grace,
muſt reaſon ouerthrow.

Spiritus bonus deducet me in terram æquam.

19 *VVherefore Lord, let thy holy ſpirit,*
conduct me in the way:
Vnto the land of righteouſneſſe,
I thee beſeech and pray:
20 Where thine elect and choſen ſort
thy brightneſſe ſhall behold,
With ſuch heauenlie felicitie
as cannot here be told,
21 Not that I haue deſerued Lord,
for to poſſeſſe the ſame,
But for thine endleſſe mercies ſake,
and for thine holy name.

verſ. 11. Propter nomen tuum domine.

22 Thou wilt not, Lord, the death of him
that dayly doth offend,
But that he rather do conuert,
and ſo his life amend.
23 This is thy wil, this is thy mind,
though I a ſinner be.
If by repentance I do turne,
then wilt thou turne to me.

Viuificabit me in equitate tua.

24 And then ſhall I receiued be,
and be reuiu'd againe,
And through thy equitie be freed
of euerlaſting paine.
25 For whereas I by ſin am dead
ſpiritually to ſay,

I shall bethinke me of the same,
and for thy mercie pray.
26 My bodie now by nature weake,
shall then in strength arise,
And shall in glorie shine more bright,
then doth the sunne in skies.
27 Where now the same, O Lord is gi-
to lust and lewd delight, (uen
Shall then arise all spirituall,
and yeeld to reasons might.
28 No grossenesse then but that it may
pierce through the thickest stone;
And as for things corruptible,
it shall haue mind of none.
29 Immortall it shall euer be,
impassible withall:
Betweene the body and the soule
shall then no strife befall. (soule
30 Thus Lord, *thou shalt bring forth my*
from troubles all that be,
And shalt mine enimies destroy,
through mercie shewd to me.
31 *Thou shalt them vtterly confound,*
that do my soule molest,
For I by grace thy seruant am,
and in thy mercy rest. (me,
32 Good Christ which gau'st thy life for
and suffredst on the tree:
Preserue my body and my soule:
and mercie haue on me. Amen.

FINIS.

Educes de tribulatione animã meam vers. 12.
Et in misericordia tua disperdes inimicos meos.
Et perdes omnes qui tribulant animam meam, quoniam ego seruus tuus sum.

A handfull of Honiſuckles.

Gathered by *William Hunnis*, one of the Gentlemen *of hir Highneſſe chappell*, and Maiſter to the children *of the ſame.*

Prepard with faith, confirmed with hope and furniſhed with loue.
Apply, hand pray, ſo thou beſt ſhalt pleaſe the Lord aboue.

Newly printed by *Peter Short.*
1602.

Prou. 3. 29.
The Lord is absent very far
from such as be wrong.



But he doth heare the righteous prey,
(because in him they trust).

Certaine ſhort and pithy *Praiers vnto Ieſus Chriſt* our Sauiour,

The day ſhall come (ſaith Chriſt)
and that ſhall manie ſee,
Who cals vpon my name,
ſhall ſurelie ſaued bee.

O Ieſu meeke, O Ieſu ſweet,
O Ieſu ſauiour mine,
Moſt gratious Ieſu to my call,
thy gratious eares incline.

Now good Ieſus, yer that I ſpeake,
thou knoweſt what I would haue:
Ieſu thy grace I know it is,
that bids me mercie craue.

O Iesu deare, whose pretious blond,
was shed on crosse of tree,
Sweet Iesu for thy passion sake,
haue mercy now on me, Amen.

O Iesu sweet, grant that thy grace
alwaies so worke with me,
I may desire the thing to do,
most pleasing vnto thee.

O Iesu meeke, thy will be mine,
my will be thine also,
And that my will may follow thine,
in pleasure, paine, and wo.

O Iesu what is good for me,
is aie best knowne to thee;
Therefore according to thy will,
haue mercy now on me, Amen.

O Iesu deere, do thou with me,
euen as thy will shall please,
Sweet Iesu, put me where thou wilt,
to suffer paine or ease.

Iesu, behold, I am but thine,
where I be good or ill;
Yet by thy grace I readie am,
thy pleasure to fulfill.

Iesu, I am thy workemanship,
most blessed maiest thou be;

Sweete

Sweet Iesu for thy mercies sake,
haue mercie now on me, Amen.

O Iesu meeke, grant that I may
repose my trust in thee,
For thou sweet Iesu art the peace,
and true tranquilitie.
Thou Iesu art the very peace,
and quietnes of mind,
The onely rest vnto the soule,
that shall thy fauour find.
Wherefore sweet Iesu do vouchsafe,
my soule this peace may see,
And for thy painfull passion sake,
haue mercie now on me, Amen.

O Iesu, if thou do withdraw
thy comfort for a time,
Let not despaire take hold on me,
for any sinfull crime,
But giue me patience to abide
thy pleasure and thy will,
For sure thy iudgements all are right,
though I be wicked still.
But yet a promise hast thou made,
to all that trust in thee,
According to which promise Lord,
haue mercy now on me, Amen.

6 O Ieſu deere giue me thy grace,
I gladly ſuffer may,
What euer ſo thy pleaſure be,
vpon me for to lay.

O Ieſu meeke what thanks ought I
to giue vnto thy name,
Which for my ſins to ſet me free,
haſt ſuffred death and ſhame?

O Ieſu ſweet my wickednes
I do confeſse to thee,
Wherefore as thou haſt promiſed
haue mercy now on me, Amen.

7 O Ieſu ſweet, a little thing
ſometime doth vex me ſore,
And make me ſlow to giue thee thanks
ah wo is me therefore.

Ieſu, againe ſometime I thinke,
ſtill ſtronglie for to ſtand,
But when a little trouble comes,
I ſtraight fall vnderhand.

Thus Ieſu ſee a ſmall thing makes
temptations great to bee,
My weaknes Ieſu doo behold,
and mercie haue on me, Amen.

8 O Ieſu Chriſt in all things now,
aſſiſt me with thy grace,
And make me ſtrong w heuenlie ſtregth
while life I haue and ſpace.

Ieſu

Ieſu let not mine enemie
the feend ne yet the fleſh
Preueile, though ſtill they me aſsaile
from day to day afreſh,

But Ieſu ſtrengthen thou my ſpirit,
it may the victor be,
And for thy tender mercies ſake,
haue mercie now on me, Amen.

O Ieſu who ſhall gine me wings
of perfect peace and loue,
That I therewith from hence maie flie
and reſt with thee aboue.

O Ieſu when ſhall I aſcend,
and feele how ſweete thou art,
And leaue the earth and loue thee beſt,
with all my ſoule and heart,

Sweet Ieſu when thy pleſure is,
the time is knowne to thee:
Both now and then, O Ieſu deere,
haue mercie Lord on me, Amen,

O Iiſu King of glorie great,
the comfort of vs all:
We wander here in wildernelſe,
and euerie day do fall.

Sweet Ieſu come and viſit me,
my heauie ſoule make glad,
Which now through ſin in priſon lies,
all heauie, ſicke and ſad.

Good Ieſu with thy preſence ſet
my ſoule at libertie,
And for thy bitter paſſion ſake,
haue mercie now on me, Amen.

11 O Ieſu oft it greeueth me,
and troubleth ſore my mind,
That I ſo weake and fraile am founde,
to wander with the blind.

O Ieſu deare, thou laſting light,
whoſe brightnes doth excell,
The cleernes of thy beames ſend down,
within my heart to dwell.

O Ieſu quicken thou my ſoule,
that it may cleaue to thee,
And for thy painefull paſſions ſake,
haue mercie now on me, Amen.

12 O Ieſu grant I maie reſigne
my ſelfe vnto thy will,
And that I maie my ſelfe forſake,
and cleaue vnto thee ſtill.

O Ieſu grant that I maie haue
of ioy and inward peace,
And of the paines I haue deſeru'd,
good Ieſu me releaſe.
Sweet Ieſu giue me inward ioy,
my ſoule to feed on thee,

And

And for thy tender mercies sake,
haue mercie now on me, Amen.

O Iesu sweet I know I am
but vanitie and sin,
Vnconstant as the wind that blowes,
and euer so haue bin.

Whereof then Iesu may I brag?
or what haue I to saie?
Shall I of men seeke to be prais'd?
or yet extold for aie?

No Iesu sweet, the true praise is,
for to be praisd of thee;
Wherefore good Iesu weigh my case,
and mercy haue on me, Amen.

O Iesu thou my glory art
in thee will I reiocce,
And not good Iesu in my selfe,
nor yet in that mans voice

That worldly honour maie me giue,
to set me vp on hie,
To rule among the sons of men,
and sit in dignitie.

These are but shadowes to compare
to glory that's with thee,
Sweet Iesu for thy glories sake,
haue mercie now on me, Amen.

O Ieſu here in earth we liue,
and ſoone deceiued are,
With vain delights the earth doth yeeld
wherein we run too farre.

But yet ſweet Ieſu if I could,
behold my ſelfe right well,
I ſhould good Ieſu plainelie ſee,
and therein trulie tell.

The troubles that are falne on me,
were for offending thee,
For which offence I pardon craue,
haue mercy Lord on me, Amen.

O Ieſu Chriſt vnder whoſe power
is both the ſea and land,
Ariſe and helpe me to defend,
by power of thy ſtrong hand,

From ſuch as lurke and lie in wait,
and ſeeke to do me wrong,
Sweete Ieſu ſee how weake I am,
and how that they be ſtrong:

Ieſu make haſte and come with ſpeed
my truſt is all in thee;
And therefore Ieſu helpe me now,
and mercie haue on me, Amen.

O Ieſu comfort mine exile,
aſſwage my dole and griefe,

With thee to be is my deſire,
mine onelie cheefe releefe.

Ieſu the pleaſures of this world,
they may not long indure,
And he that puts his truſt therein,
ſhall find them all vnſure.

Sweet Ieſu grant that I may haue
mine onelie ioie in thee,
And for thy bloudie paſſions ſake,
haue mercie now on me, Amen.

O Ieſu Chriſt that haſt me made, 18
and with thy bloud me bought,
Let me not to be condemnd,
whom thou haſt made of nought.

O Ieſu mild in time of need
thy mercie doo beſtow,
And in thy iuſtice iudge me not,
nor do thy rigor ſhow.

O Ieſu in extremitie,
I do appeale to thee,
Wherefore ſith that I truſt in thee,
haue mercy now on me, Amen.

O Ieſu ſweet, for heauenly things 19
I often ſeeke to find,
but then affections of the world
doo backward pluck my mind.

Againe I ſeeke for to ſubdue
th'affections that do riſe,
But to my ſpirit they will not be
ſubiect in anie wiſe.

Thus Ieſu meeke thou ſeeſt I ſtriue,
and all to be with thee,
Wherefore good Ieſu make me ſtrong,
and mercy haue on me, Amen.

O Ieſu many times I pray,
and call vpon thy name;
When that my hart is far awaie,
(alas) I more to blame.

And that good Ieſu comes to mind,
that cuſtome often brought,
Whereby the praiers that I make,
be vaine and turne to nought.

Sweet Ieſu pardon and forgiue,
when ſo I pray to thee,
And for thy endles mercies ſake,
haue mercy Lord on me, Amen.

O Ieſu bee not long awaie,
nor in thy wrath depart,
But mortifie that fleſh deſires,
and lighten thou my hart.

Send forth the burning flames of loue,
cleane to conſume for aie

The cloudie fancies of my mind,
which trouble me alwaie.

Good Ieſu gather all the powers
of my poore ſoule to thee,
And make me to refuſe the world,
and mercie haue on me, Amen.

O Ieſu mild, thine eare bow downe, 22
and ponder my deſire,
Deale not with me as I deſerue,
to puniſh in thine ire.

But me defend O Ieſu meeke,
through mercy great of thine,
From dangers ſuch as may befall,
this ſinfull ſoule of mine.

O Ieſu hide not thou thy face,
from him that cals on thee,
But Ieſu of thy bitter death,
haue mercie now on me, Amen.

O Ieſu ſweet with mercie now, 23
reforme that is amiſſe,
And with the ſtrength of thy great grace
ſend light where darknes is.

Good Ieſu from my ſecret faults,
doo make me cleane and bright,
And from preſumptuous ſins O Lord,
defend me through thy might.

Good

Good Ieſu caſt my youthfull ſin,
behind thy backe to be,
And for thy tender mercies ſake,
haue mercie Lord on me, Amen.

34 O Ieſu ſhut not vp my ſoule
with thoſe that run aſtraie,
But let the ſhadow of thy wings,
my ſoule protect alwaie.

Good Ieſu turne thee vnto me,
and clenſe me from my ſin,
Sweet Ieſu Chriſt do not behold
how wicked I haue bin:

But thinke vpon thy mercies great,
though I vnworthie bee;
And for thy painefull paſſion ſake,
haue mercie now on me, Amen.

35 O Ieſu ſweet giue me an hart,
that is contrite and pure,
A bodie chaſt that humble is,
and conſtant to endure.

A mind that is with heauenlie ioyes,
repleat through thy great grace,
A ſoule likewiſe to magnifie
thy praiſe in euery place.

O Ieſu for thy mercie ſake,
let theſe proceed from thee,
And then no doubt I ſhall be ſure,
thou mercie haſt on mee, Amen.

Cer-

Certaine bleſſinges promiſed by God vnto all thoſe that do loue and feare him, Deut. 28.

WHo hearkés to ỹ voice of God,
& doth his law fulfil, (field,
Shal bleſſed be in towne and
with mercie and good will.

His fruit ſhall likewiſe bleſsed be,
that from his loines ſhall ſpring:
His corne and cattell ſhall increaſe,
with plenty of all thing.

His oxen and his flocks of ſheepe,
ſhall bleſsed be with ſtore:
His going out and comming in,
ſhall bleſt be euermore.

His enimies that ſhall ariſe,
ſhall fall before his face,
And flee for feare as doth the beaſt,
the hunter hath in chaſe.

His houſes that be made for ſtore,
with great increaſe ſhall gro,
And euery thing he takes in hand,
ſhall bleſſed be alſo.

Vouchſafe good God to giue me grace,
ſo to direct my mind:

As by the ſame in time of need,
I may thy bleſſing find, Amen.

A meditation when ye go to bed.

O Lord my God *I* wandred haue,
as one that runs aſtraie,
And haue in thought, in worde, in deed,
in idlenes and plaie,
Offended ſore thy maieſtie,
in heaping ſin to ſin,
And yet thy mercy hath me ſpard,
ſo gratious haſt thou bin.
O Lord my faults *I* now confeſſe,
and ſory am therefore,
But not ſo much as faine *I* would,
O Lord what wilt thou more?
It is thy grace muſt bring that ſpirit,
for which I humbly praie,
And that this night thou me defend,
as thou haſt done this daie.
And graunt when theſe mine eies & toong
ſhall fayle through natures might,
That then the powers of my ſoule.
may praiſe thee day and night, Amen.

A Meditation at your vpriſing.

O Lord this night who haſt mee kept
from dangers all that be,
And haſt me giuen of reſt and ſleepe,
ſo much as pleaſeth thee.

Where other of my brethren poore,
of better life than I,
Doo wander vp and downe the ſtreetes,
and harbourleſſe do lie.

And ſome with ſicknes are oppreſt,
ſome impotent and lame, (thine
Thus dooſt thou deale with creatures
to glory of thy name.

O Lord in ſort as I deſerue,
thou haſt not dealt with me;
But haſt me giuen wherewith to liue,
in better caſe to be.

Moſt mightie God this daie likewiſe,
protect me from all blame,
And giue me grace I thankfull be,
with praiſes for the ſame, Amen.

Athanasius his Creed, commonlie called, *Quicunq; vult.*

By faith we please the Lord,
by faith we are set free;
By faith we worke the will of God,
faith will not idle bee.

WHat man is he will saued bee,
must first the true faith haue,
Which faith vnles he hold & keepe,
his soule God wil not saue.

And this is now the perfect faith,
to worship God in three:
The Father, Son, and Holy-ghost,
all three in Vnitie.

The persons neither to confound,
nor substance to diuide,
For he that shall so thinke of them,
from perfect faith is wide.

For of the Father, of the Son,
and of the Holy-ghost,
Be persons three in seuerall,
and all in might be most.

The

The Father, Son, and Holy-ghoſt,
in Godhead equall be,
In glory like, and ſo in might,
and ſo in maieſtie

Such as the heauenly father is,
ſuch is the Sonne alſo;
Such is likewiſe the holy-ghoſt,
al three one God, no mo.

The Father was vncreated,
ſo was the Sonne likewiſe,
The holy-ghoſt vncreated,
ſtill one for to deuiſe.

The Father without number is,
none may him comprehend,
The Son likewiſe, and Holy-ghoſt,
all three one without end.

The Father, Son, and Holy-ghoſt,
eternall do indure,
And yet not three eternals be,
but one eternall ſure.

Not three that number doo exceed,
nor three vnmade certaine,
But three in one and one in three,
for euer doo remaine.

The Father, Sun, and holy-ghoſt,
omnipotent bee all:
And yet not three omnipotents,
but one beleeue we ſhall.

The Father God, the Son is God,
the Holy-ghoſt alſo:
And yet three Gods we ſhall not ſaie,
of Gods but one no mo.

The Father Lord, the ſon is Lord,
and Holy-ghoſt is Lord
Yet not three Lords but one in three
and three in one accord.

For like as we compelled be,
by Chriſtian verities,
Each perſon of them to confeſſe,
both God and Lord to be.

So are we by the ſame forbid,
in anie wiſe to ſaie,
Three Gods to be, or yet three Lords,
but three in one alwaie.

The father is not created,
begot nor made of none,
The ſonne made nor created,
begot of him alone.

The Holy-ghoſt is from them both,
ne made, create nor got,
But from the father and the ſon,
proceding had we wot.

So then there is of fathers one,
not fathers three we ſee:
One ſon, not three, and ſo likewiſe
one Holy-ghoſt to bee.

And in this holy Trinitie,
is none more great than other,
But the whole three persons be,
coequall altogither.

So that in all as foresaid is,
the Vnitie in three,
And Trinitie in Vnitie,
ought worshipped to be.

Yet furthermore it needfull is,
vnto saluation,
That we beleeue of Iesus Christ
the incarnation,

The right faith is, that we beleeue,
and with one mouth foresho,
That Iesus Christ the son of God
is God and man also.

God of his fathers substance is,
begot yer world was wrought,
And man by flesh and bloud he tooke
of hir who forth him brought.

Both perfect God and perfect man,
is he without deuiding,
And of a reasonable soule,
and humane flesh abiding.

He to the father equall is,
touching his Deitie,
But he is lesse then father is,
by his humanitie.

who though hee be both God and man,
yet one is he not twaine,
That is to ſaie one Ieſus Chriſt,
for euer to remayne,

One not by turning Godhead his,
into the fleſh we ſee,
But taking manhood vnto God,
by power of Deitie.

One, yet not by confuſion,
of this his ſubſtance ſure,
But by vnitie of perſon,
which euer ſhall indure.

For as the reaſonable ſoule,
and fleſh one man do make,
So God and man is but one Chriſt,
which ſuffred for our ſake.

And then deſcended into hel;
the third daie roſe againe,
From death to life; this hath he donne,
mankind to rid from paine.

And after this aſcended he,
vnto the heuens on hie,
And on his fathers right hand ſits,
one God eternallie.

From thence he ſhal come down againe,
a rightfull iudge to be.
To iudge the liuing and the dead,
as he their works ſhall ſee.

At whoſe deſcending all ſhall riſe,
in twinkling of an eie,
And with his fleſh ſhall him behold,
in throne of maieſtie.
Then they that haue done righteouſlie
ſhall heauen haue for their hire,
And they that haue done wickedlie,
haue euerlaſting fire.
This is the true and perfect faith,
all Chriſtians ought to haue,
Which faith vnles we do beleeue,
our ſoules God will not ſaue.
Praiſe we theſe perſons three in one,
and likewiſe one in three;
As from the firſt hath bin, now is,
and euermore ſhall be, Amen.

A meditation to be ſaid of women with Child.

In time of trouble call on me,
And I will then deliuer thee

THe time drawes nie,
of bitter painefull throwes,
How long I ſhall
the ſame indure God knowes.
O Lord my God
I humbly aske of thee,
Make haſte ſweet Chriſt,
and ſafe deliuer mee.

Although

Although my ſinne
deſerued haue right wel,
Such paine as this;
yea more thē toong cā tel:
Yet ah, my God
turne not awaie thy face,
Nor me forſake,
in this ſo ſharpe a caſe.
This wombe, and fruit
that ſpringeth in y ſame
Haſt thou create,
to glory of thy name.
Oppreſt with paine,
O Lord when I ſhall be,
Make leſſe the ſame,
ſo much as pleaſeth thee.
And graunt good God,
thy creature may proceed,
Safe lie on liue,
with mercy at my neede.
In Chriſtes name,
I will my trauell thē;
Now Holy-ghoſt,
come comfort me in wo.
Come father deere,
and let thy power deſcēd,
O Ieſu Chriſt,
thy mercies great extend.
Ah God behold
my dolor and my ſmart,

Sweet

Sweet Holy ghoſt,
my comforter thou art,
Take part with mee,
and heare my wofull cry,
Exaudi me,
Miſerere mei, Amen.

A Meditation to bee deliuered *from ſinne.*

O Lord my God,
I humbly beſeech thee,
And Ieſus Chriſt,
thine equall in Deitie:
With Holy-ghoſt
of like power in maieſty,
And three in one,
and likewiſe one in three,
Which is to ſaie,
one bleſſed Trinitie:
Grant that the power
of thy diuinitie,
May in this life
alway deliuer mee,
From fornication
and adulterie,
From wicked ſort
of vncleane companie,
From ſudden death,
and curſed blaſphemie,

From

From vaine glorie
and hypocrisie,
Frō malice, hatred,
and crueltie,
Frō the detestable
and great enormitie
Of sedition and
priuy conspiracie:
Frō al false doctrine
and heresie:
From pride in heart
and vanitie:
From pestilence, famine
and bloud thirstie:
From iust desert
of slander and infamy,
From filthie sinne,
and vile iniquitie,
And when as I
vpō thy name shall cry:
Heare my request,
and grant me thy mercie, Amen.

A praier for the Queenes most
excellent Maiestie

O King of heauen, of earth of sea,
and all things elſe beſide,

Vnder

Vnder whose power, and in whose hands
the hearts of Kings abide,
Vouchsafe to guide our gracious Queen
Elizabeth aright,
That she in peace with health may raign
and gouerne through thy might:
And when thy godly will shall be
to end her liuing dayes,
Her soule may then with Angels thine,
sound forth thy endles praise, Amen.

A Thanksgiuing before meate.

FOr food such as we find,
let vs giue thanks therefore,
And not forget the poore to feed,
with some part of our store.
Let all our talke be such,
whereby no grudge may grow,
Our selues well eas'd, and God best pleas'd
Christ grant it may be so.
God long preserue in peace and health,
Our gracious Queene Elizabeth: Amen

A Thankesgiuing *after meat.*

THou God be praised for the [food],
we haue receiu'd from [thy hand],
And giue vs grace a life to lead
more thankfull for to be.
God long preserue in peace and health,
Our gratious Queene Elizabeth.

FINIS.

The poore VVi-dowes Mite:

Gathered by *William Gunnis*, one of the Gentlemen of hir Highnesse chappell, and Maister to the children of the same.



Who knocks with hope, and craues in faith,
shall haue their iust requist;
By loue who seekes the way shal find
to port of quiet rest.

Newly printed by *Peter Short*.
1602.


HONI SOIT QVI MAL Y PENSE
DIEV ET MON DROIT

To the Queenes Maiestie

Highnesse.

E EXcept your Highnesse well allow
this gift of humble mind,
L Lacke shall my hope the gladsome fruit
it sought thereby to find.
I If gift with giuers loyall heart
your Maiestie will trie,
Z Zeale more then gift shall triumph then
before your princely eye.
A A Persian prince in gracious part,
tooke water of the well,
B Because he saw the giuers zeale,
the giuers gift exceil:
E Euen so my zeale renowmed Queene
equivalent is with his,
Th Though I offence commit to giue
so slender gift as this.
R Remembring yet your princely woont
of clemencie withall:
E Example such hath boldned me,
vpon my knee to fall.
G Great gifts of gold, and gems of price,
poore *Hunnis* would present,
I If he them had in steed whereof
he prayes this may content.
N New yeare, and many God you send,
in health with peace to raigne,
A And after when your spirit departs,
with Christ it may remaine.

Your Highnesse loyall subiect and most humble obedient Seruant.

W. H.

The Authour.

WWHo ſeeks with works alone to win
the life that ſhall remaine,
IIs far deceau'd, for if t be ſo,
then Chriſt hath dide in vaine,
LLet our good works our faith declare,
by faith we are made free:
IIt comes from God, that goodneſſe is,
no good at all in me.
AAs man himſelfe vnable is,
in thought to pleaſe the Lord,
MMuch leſſe to worke or do the deed,
that might his health accord.
HHere I profeſſe one God to ſerue,
from ſecret ſearch of heart,
VVnto his ſacred word to cleaue,
and neuer to depart.
NNo time my Prince or magiſtrate,
by will for to offend.
NNe wiſh I worſe vnto my foe,
than to my verie friend.
IIn Chriſt by faith, by no meanes els,
my righteouſneſſe doth ſlo,
SSuch was his loue, ſuch is my faith,
and euer ſhall be ſo.

The

The poore Widowes Mite.

The 1. Meditation.

AH helpleſſe wretch, what ſhall I do?
or which way ſhall I run?
The earth bewraies, and heauen records
the ſins that I haue done.
The gates of hell wide open ſtand,
for to receiue me in,
And fearefull feends already be
to torment me for ſin.
(Alas) where ſhall I ſuccour find?
the earth doth me denie,
And to the ſacred heauens aboue,
I dare not lift mine eye,
If heauen and earth ſhall witneſſe be,
againſt my ſoule for ſinne.
Vntimely birth (alas) for me,
much better then had bin.
And now deſpaire approcheth faſt,
with bloudy murdring knife,
And willeth me to end my griefes,
by ſhortening my life.
Shall I deſpaire? Thou God forbid,
for mercie more is thine,
Than if the ſinnes of all the world
were linked now with mine,

Despise not then most louing Lord,
the image of thy face, (bought
Which thou hast wrought and deerely
with goodnesse of thy grace.
And sith the bloudy price is paid
and bitter paines all past;
Receiue my plaints, accept my spirit,
and mercy grant at last.
So shall my soule reioice, reioice,
and still for mercy crie,
Peccaui, peccaui,
miserere mei.

The 2. Meditation.

THou God that rulst & raignst in light
that flesh cannot attaine,
Thou God that knowst the thoughts of
are altogether vaine; (men
Thou God whom neither tong of man
nor Angell can expresse:
Thou God it is that I do seeke,
thou pitie my distresse.
Thy seat, O God, is euerie where,
thy power all powers transcend.
Thy wisdome cannot measured be,
for that it hath no end.
Thou art the power and wisedome too,
and sole felicitie,

But

But I a lumpe of ſinfull fleſh,
nurſe of iniquitie.
Thou art by nature mercifull,
and mercie is thy name,
And I by nature miſerable,
the thrall of ſin and ſhame.
Then let thy nature, O good God,
now worke his force in me,
And cleanſe the nature of my ſin,
and heale my miſerie.
One depth, good Lord another craues,
my depth of ſinfull crime
Requires thy depth of mercie great,
for ſauing health in time.
Sweet Chriſt graunt ỳ the depth of grace
may ſwallow vp my ſin,
That I thereby may whiter be,
then euer ſnow hath bin.
So ſhall my ſoule reioyce, reioyce,
and ſtill for mercy crie,
Peccaui, peccaui,
miſerere mei.

The 3. Meditation.

BEfore thy face, and in thy ſight,
haue I deuoid of ſhame,
O Lord, tranſgreſſed willingly,
I do confeſſe the ſame.
Yet was I loth that men ſhould know,
or vnderſtand my fall:

Thus feard I man, much more than thee
thou righteous iudge of all,
So blind was I and ignorant,
yea rather wilfull blind,
That ſuckt the combe, and knew the Bee
had left the ſting behind,
My ſins, O God, to thee are knowne,
there is no ſecret place,
Where I may hide my ſelfe or them
from preſence of thy face.
Where ſhall I then my ſelfe beſtow?
or who ſhall me defend?
None is ſo louing as my God,
thy mercies haue no end.
Indeed I grant and do confeſſe
my ſins ſo hainous be,
As mercie none at all deſerues:
but yet thy propertie
Is alwayes to be mercifull,
to ſinners in diſtreſſe;
Whereby thou wilt declare and ſhew
thy great almightineſſe.
Haue mercie Lord on me therefore,
for thy great mercies ſake;
Which cam'ſt not righteous men to cal,
but ſinners part to take.
Wherefore my ſoule be glad, be glad,
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei,

The 4. Meditation.

MOst gratious God, do not behold
the number of my ſin,
Ne yet conſider with thy ſelfe
how wicked I haue bin:
But rather thinke I am but duſt,
or as the withered hay,
Which flouriſheth to day in field,
to morrow ſhorne away.
My fleſh rebels againſt the ſpirit,
my ſpirit too weake is found,
By ſin conceiu'd in mothers wombe,
my ſoule firſt caught her wound,
My fleſh is fraile, too weake and vaine,
to do the thing I ſhould,
And what I would not, that do I,
contrarie that I would.
Thou ſeeſt, O Lord, how weake I am,
not able for to ſtand,
Without the ſuccour, help and aid
of thy moſt mightie hand.
And what is he that will not ſtay
the man that's like to fall?
Or will refuſe the ſicke to helpe,
for helpe when he doth call?
If thou wilt lay vnto my charge
the burthen of my ſin,
O Lord, the conqueſt is but ſmall,
that thou thereby ſhalt win,

For

For why, thy glory and thy praiſe,
in mercy doth conſiſt,
Vnto the which I yeeld my ſelfe,
to do with what thou liſt.
My ſoule ſhall truſt in thee, in thee,
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei.

The 5. Meditation.

IF I demaund what mercie is,
thou God wilt anſwer me,
That mercie is th'abundance great,
of thy diuine pitie.
Wherewith thou viewſt th'afflicted ſort
that on the earth do lie,
And what is this compaſſion then,
but prooſes of thy mercy?
Our fathers old the ſame haue felt,
and now in reſt do raigne,
And thou art ſtill the ſelfe ſame God,
for euer to remaine.
Our fathers were conceiu'd in ſin,
and ſo are we likewiſe;
Wilt thou compaſſion ſhew on them,
and children theirs deſpiſe?
One faith in Chriſt we all profeſſe,
one God in perſons three,
As thou compaſſion hadſt on them,
compaſſion haue on me.

Ponder, O God, my hearts deſire,
most humbly do I craue,
And do away all my miſdeeds,
and ſo compaſſion haue.
And as of ſinners many a one,
whoſe number is vnknowne,
Thou didſt vouchſafe to draw to th
and make them all thine owne:
So now vouchſafe moſt gentle God,
likewiſe to draw me in,
And make me righteous by thy grace,
forgiuing me my ſin,
So ſhall my ſoule reioyce, reioyce,
and ſtill for mercy cry,
Peccaui, peccaui,
miſerere mei.

The 6. meditation.

MOſt mightie God, I do confeſſe,
ten thouſand times and more,
Thou haſt me waſhed from my ſin,
and ſalued ſtill my ſore:
But I through ſin am falne againe,
and fouler now am made,
Then euer was the filthie ſwine
with mier ouerlade.
How oftentimes ſhall we forgiue
ech other that offend,
Seuentie times ſeuen, the Scripture ſaith,
which ſignifies no end.

If man to man ſuch fauour ſhew,
that wretched caitiues be,
How much more thou, O gratious God
to them that call on thee.
It is thy nature to forgiue,
my nature can but fall,
Though thou be iuſt in all thy works,
thy mercy paſſeth all.
What time a ſinner doth repent,
and turnes to thee at laſt,
All ſins foredone thou wilt forget,
thy promiſe ſo hath paſt.
Behold O God I turne to thee,
with ſorrow for my ſin,
And do repent euen from my heart,
that I ſo lewd haue bin.
Now waſh me Lord yet once againe,
with fountaine of thy grace,
That I among thy ſacred ſaints,
with thee may haue a place.

My ſoule ſhall truſt in thee, in thee,
and ſtill for mercy cry,
Peccaui, peccaui,
miſerere mei.

The 7. meditation.

LIke as the guiltie priſoner ſtands
before the iudge ſo tride,
With quaking breath, & ſhiuering lims,
his iudgement to abide:

Euen

Euen ſo, O God, before thy face
in fearefull ſtate I ſtand,
And guilty crie to thee my iudge,
and now hold vp my hand.
Nothing haue I to plead for life,
no goodneſſe is in me,
Of ſin, deceit, and wickedneſſe
guiltie, good Lord, guiltie,
Thus by thy righteous doome, O God,
and ſacred law diuine,
Condemnd am I to endleſſe paine,
through iuſt deſerts of mine.
Alas what then is to be ſaid,
or what is to be done:
For mercy yet will I appeale,
to Ieſu Chriſt thy ſonne,
For neuer yet hath it beene heard,
ſince firſt the world began,
That Ieſu Chriſt did turne his face
from any ſinfull man,
Which vnto him for mercy came,
with ſad repentant mind.
O Lord ſhall I then be the firſt,
that ſhall no mercie find?
Shall I be he thou wilt deſpiſe,
that humbly comes to thee?
No no, ſweet Chriſt thy promiſe is
for to deliuer me.
Wherefore my ſoule be glad, be glad.
and crie inceſſantly,

The poore peccaui, peccaui, miſerere mei.

Verſes vpon the Lords *Prayer.*

Our Father which art in heauen.

A Thing thou art, frō which al things beginning tooke their name,
And thou without beginning art, that gaue all things the ſame.
We call thee God, ſome *Iehouah*, ſome *Tetragrammaton*,
By all thy names thou art the thing we all depend vpon.
We be thy ſonnes, thy children deere, and heires of kingdome thine,
By which we do preſume and ſay, Our Father moſt diuine,
Which art in heauen deuoyd of ſhape, that reaſon can deuiſe.
Ne yet art thou there to be felt, or ſeene of humane eyes.

Hallowed be thy name.

THy name, O God, is wonderfull, though we the ſame abuſe,

And

And by thy name ſuch things are done,
as make the mind to muſe.
The heauens aboue, the earth below,
and waters vnder them,
Thy name hath wrought miraculouſly,
all for the vſe of men.
O maruellous God what is thy name?
or what ſhall I thee call;
Thou art in power omnipotent,
the mightieſt power of all.
Then mightie power of powers that is,
vouchſafe the ſame in me;
So worke thy will that in my life
thy name may hallowed.

Thy kingdome come.

THy kingdome euerlaſting is,
in truth and equity,
In fauour, loue, and righteouſneſſe,
to all in miſerie.
Bow down the heauens, O mighty king,
whereby thy grace may fall,
That this thy kingdome may deſcend
into the hearts of all.
So ſhall our ſinnes be driuen away
our fleſh made tame alſo,
And we found righteous in thy ſight,
a perfect life to ſho.
Vouchſafe to grant, O heauenly King,
this bleſſed worke may be,

Thy kingdome ſtill to dwell in vs,
and we to dwell in thee.

Thy will be done in earth, as it is in heauen.

THy will is good, our will is nought,
thy will be therefore done,
Such was thy will that Ieſus Chriſt,
thy deere, and only ſonne,
Should teach thy will to ſinfull fleſh,
our wicked luſts to kill:
And he thy will vpon the croſſe,
the ſame did there fulfill.
O heauenly father, let thy will
in earth fulfilled be,
Among vs men, as with thy ſaints,
in heauenly hierarchie.
And grant thy will ſo worke in vs,
that we thy will confeſſe,
In word, in life, in faith, in loue,
in perfect holineſſe.

Giue vs this day our dayly bread.

THy word, thy truth, & Chriſt thy ſon,
is bread that we ſhould haue:
Vouchſafe our ſoules may feed thereon
moſt humbly we do craue:

For

For man doth not by bread alone
passe forth his vitall dayes,
But by each word thy mouth proceeds,
vnto thy endlesse praise.
Fixe in our hearts thy sweet sons death,
and such impression make,
As we thereby may cheerfull be,
to suffer for his sake
Such crosse as pleaseth thee to lay
vpon our backs to beare;
With shield of faith to bide the brunt,
against all worldly feare.

And forgiue vs our trespasses as we forgiue them that trespasse against vs.

WE know, forgiuenesse is at hand,
when we for mercie call,
If we each other do forgiue,
thou wilt forgiue vs all.
Such promise hast thou made, O God,
from which thou wilt not swerue,
And yet it lies not in our power,
the same for to deserue,
So weake is man, so feeble too,
not able once to mind
The thought that's good, or do the deed
that might thy mercie find.
This will thy grace must worke in vs,
our brethren to forgiue.

Which grant, O God, that we therewith
in rest with thee may liue.

And lead vs not into temptation.

AND though temptation needfull be
thy seruants strength to trie,
And that our sins and wickednesse,
by faith away do fly:
Yet Lord thy grace the same doth work
whereby we stifly stand
Against the world, the flesh, the diuell,
winning the vpper hand.
Thus of our selues, alas, too weake,
temptations ay too strong,
Thy grace it is must vs defend,
els are we throwne along.
Grant whē by sin through want of grace
great falles we do sustaine;
That then thy grace might visit vs,
and reare vs vp againe.

But deliuer vs from euill.

FROm ill that we by sinne deserue,
most mightie God defend,
And rid vs free from filthy fall,
of miserable end.
Withhold thy seuere punishment,
and let thine eye of grace
Take view vpon th'afflicted sort,
and helpe our wretched case.

The poore

From ſurgiug ſeas of worldly waues,
wherewith we be oppreſt,
Diſcharge and ſet our ſoules on ſhore,
in port of quiet reſt.
So ſhall we then our prayers make,
with conſcience ſafe and ſonnd,
And by thy grace ſhall able be
our enemie to confound. Amen.

The Chriſtian faith.

ONe God in perſons three,
and three in Godhead one,
I do beleeue my ſauing health
doth reſt in him alone.
The firſt, the Father high,
creator of vs all.
The ſecond is his only Sonne,
the Word whom Scripture calſt
The third the Holy Ghoſt,
of both who doth remaine,
In might, power, and Deitie,
coequall with the twaine.
The word of loue to vs,
fleſh void of ſinne became,
Of virgins wombe by power diuine,
moſt pure he tooke the ſame.
And then for ſinfull fleſh,
his fleſh was ſacrifiſde,
By bitter, ſharpe and ſhamefull death,
as cruell Iewes deuiſde.

His

By bitter ſharpe, and ſhamefull death,
as cruell Iewes deuis'd,
His fleſh with whips was rent,
his head becrown'd with thorne,
His bodie naild on croſſe of tree,
his heart with ſpeare was torne.
Thus all his bloud was ſhed,
to death his life made thrall,
To pacifie his fathers wrath,
procur'd by Adams fall.
He died and was buried,
deſcended downe to hell,
From death to life he roſe againe,
he loued vs ſo well.
When fortie dayes were come,
to heauen aſcended he,
In ſight from men of Galile,
in faith to vs that be.
From whence I do beleeue,
he ſhall againe deſcend,
To iudge all fleſh, and of the world
to make a finall end.
The dead from graue ſhall riſe,
the quicke ſhall changed be,
And euery eye ſhall face to face
behold his maieſtie.
By grace who hath done well,
with him in heauen ſhall raigne,
By ſinne who hath done wickedly,
in euerlaſting paine.

FINIS,

COMFORTABLE

Dialogs between CHRIST and a SINNER, touching the Soules health.

A Conflict betweene the *ſpirit and the fleſh, in the* ſoule of man.

Humble ſutes of a ſinner for mercie in miſerie.

A Lamentation touching the follies and vanities of *our youth.*

A Pſalme of reioiſing for *our ſpirituall re-*demption.

A Chriſtian confeſſion to the bleſſed Trinitie.

Praiers for the good eſtate *of the Queenes High-*neſſe, &c.

Gathered by W. Hunnis.

1602.

Christ and a Sinner.

CHRIST.

If thou by grace repentant be,
yet must thou mercy crane.

SINNER.

O Lord blot ont my filthy deeds,
and cleanse me from my sin.

CHRIST.

Arise and walke, thou art made cleane,
as thou beleeu'st therein.

Another dialogue betweene *Christ and a sinner*, to bee sung as the *former*.

CHRIST.

AWake from sleep & watch awhile,
prepare your selfe to pray,
For I mine Angell will send forth
to sound the iudgement day:
That mine elect and chosen sort
might find my saying true:
How that the time I shorten will,
for them and not for you.
Awake I say, awake, awake.

SINNER.

And yet, O Lord, the little whelps
would licke the crums that fall:
The choſen ſort are very few,
but many doeſt thou call.

CHRIST.

I call to you that will not heare,
I ſtretch mine armes at large,
For to imbrace ſuchas do come,
and all your ſins diſcharge.
Wherefore if you refuſe to come,
I will you then forſake,
And to my feaſt will ſtrangers call,
and them my children make:
Awake therefore and riſe from ſleepe,
awake, I ſay, awake,

SINNER.

Not ſo, good Lord, thy mercy far
aboue our ſins abound.

CHRIST.

And yet I will a iuſticer
in iuſtice mine be found.

SINNER.

Thy promiſe is to pardon ſinne,
and therein art thou iuſt.

CHRIST

CHRIST.

Your sinnes repent, and pray therefore,
in vaine is els your trust.

SINNER.

O Lord, thy grace must this performe,
or els it cannot be.

CHRIST.

My grace you haue, the same apply,
and blessed shall you be.

SINNER.

Through this sweet grace thy mercie,
we humbly do require, (Lord,

CHRIST.

By mercie mine I you forgiue,
and grant this your desire.

AMEN.

A conflict betweene the *Spirit and the flesh in* the soule of man.

SPIRIT.

MY soule giue eare to me thy spirit,
of that I say to thee;

Forſake the pleaſures of thy fleſh,
and ioyne thy ſelfe with me;
Thy fleſh is filthy, fraile, and fond;
and nought but ſin containes;
Whoſe due deſerts through wickednes
is euerlaſting paines,

FLESH.

My ſoule, not ſo, great proofe thou haſt
of pleaſures that I bring:
Of loue, of luſt, of liking ſweet,
and euery other thing:
Forſake me not, but ioyne with me,
which am thy fleſh and bone,
For I the receptacle am
of all thy powers each one.

SPIRIT.

If thou after thy fleſh wilt goe,
then ſurely ſhalt thou die;
If thou wilt walke with me thy ſpirit,
we will him mortifie:
For thou between vs both art plaſt,
and at thy libertie,
To whether part thou wilt incline,
to liue or elſe to die.

SOVLE.

(Alas) what great conflict is this,
I ſilly ſoule ſuſtaine;

Between

Betweene the pleaſures of my fleſh,
my ſpirit threatning paine;
I grieued am my fleſh ſhould loſe,
yet glad my ſpirit might win,
But of the twaine whoſe part to take,
my doubt is great therein.

SPIRIT.

Thy fleſh is diſobedient,
vnkind and eruell ſtill.

SOVLE.

Yet I poore ſoule indifferent,
make neither good nor ill.

FLESH.

Remember my ſweet ſoule,
what fleſh hath done for thee,

SPIRIT.

Thy fleſh for to ſubdue,
ſweet ſoule take part with me.

FLESH.

If thou my part wilt take,
we ſhall the victors be.

SPIRIT.

If thou wilt him forſake,
then heauen is due to thee.

SOVLE.

The Spirit makes men religious,
obedient and kind;
The flesh makes men rebellious,
and monstrous beastly blind;
The soule through power makes them
as maker hath assign'd, (men,
Wherefore my spirit I ioyne with thee,
with all the force I can:
Away, packe hence vnsauourie flesh,
the filthiest part of man.

FINIS.

An humble ſute of a repentant ſinner for mercie.

Giue eare, O Lord, to heare
my heauie carefull cries:
And let my wofull plaints aſcend,
aboue the ſtarry skies.
And now receiue the ſoule,
that puts his truſt in thee:
And mercy grant to purge my ſinnes,
Mercy, good Lord, mercie.
My ſoule deſires to drinke
from fountaine of thy grace:
To ſlake this thirſt, O God, vouchſafe
and turne not off thy face.
But bow thy bending eare,
with mercie when I crie:
And pardon grant for ſinfull life,
mercie good Lord, mercie.
Behold at length, O Lord,
my ſore repentant mind. (by
Which knocks with faith, & hopes ther-
thy mercy great to find.
Thy promiſe thus hath paſt
from which I will not fly,
Who doth repent, truſting in thee,
ſhall taſt of thy mercie.
Mercy, good Lord, mercie, mercie,

Another to the ſame effect.

BEhold, O God, the wretched ſtate,
my ſilly ſoule is in:
How ſore oppreſt and ouercharg'd,
with ſouſe and filthy ſinne.
Behold likewiſe the priſon foule,
I meane my baned breaſt,
Where wickednes and ſin abounds,
and breeds my ſoules vnreſt.
Behold O God, how oft my ſoule,
doth lift her ſelfe to thee,
As one in dungeon darke and deepe,
deſiring light to ſee.
Behold alſo how faine it would,
do that might pleaſe thy will:
But cruell ſin with his affects,
do draw me backward ſtill.
Behold I do not that I would,
As law of thine requires,
But I doo that I would not doo,
contrarie my deſires.
Such is the working of the feend
ſuch be his wilie wayes,
With luſt to ſet my heart on fire,
whereby my health decayes.
Such pleaſant baits layes he abrode,
with poiſned hookes of ſin,
And traines my ſenſes all thereto,

and drownes my ſoule therein.
But mercie is with thee my God,
for ſuch as mercie craue,
Among the which I humbly aske,
ſome mercie for to haue.
For light offence thy mercy ſmall,
may ſoone appeaſe thine ire,
But mine offences manifold,
thy mercies great deſire.
And ſith by mercy I muſt win
thy fauour and thy grace,
From my miſdeeds and ſinfull life,
with mercie turne thy face.

Another to the ſame *purpoſe.*

MY ſoule O God, doth now confeſſe
a wicked life long led in ſin:
And how the ſame to thee is knowne,
yet that my lips to ſpeake begin,
Such is the fruit, ſuch is the tree,
with mercy Lord deliuer me.
Shall I, O Lord, for this deſpaire
of hope, of helpe, and health at laſt?
Or ſhall I think thou ſeek'ſt reuenge
vpon my ſinfull life that's paſt?
No, no, my faith doth witneſſe me,
Thy bloud from ſin hath ſet me free.

Amen.

A Lamentation touching *the follies and vanities of* of our youth.

ALacke when I looke backe,
vpon my youth that's past,
And deeply ponder youths offence,
and youths reward at last:
With sighs and sobs I say;
O God I not denie,
My youth with folly hath deseru'd,
with folly for to die.
But yet if euer sinfull man,
might mercy moue to ruth,
Good Lord with mercy do forgiue
the follies of my youth.
In youth I rang'd the fields
where vices all did grow,
In youth alas I wanted grace,
such vice to ouerthrow.
In youth what I thought sweet,
most bitter now I find.
Thus haue the follies of my youth,
with folly kept me blind.
Yet as the Eagle casts her bill,
whereby her age reneweth:
O Lord with mercie do forgiue,
the follies of my youth, *Amen.*

A Pſalme of reioicing for the wonderfull loue of Chriſt ſatisfied by his meritorious death and paſſion for our ſpirituall redemption.

LEt vs be glad and clap our hands,
with ioy our ſoules to fill,
For Chriſt hath payd the price of ſin,
with mercie and good will.
By his good will he fleſh became,
for ſinfull fleſhes ſake:
By his good will diſdained not
moſt ſhamefull death to take,
By his good will his bloud was ſpilt,
his body all to rent:
By his good will to ſaue vs all,
he therewith was content.
By his good will death hath no power
our ſinfull ſoules to kill:
For Chriſt hath paid the price of ſin,
with mercie and good will.
Since Chriſt ſo dearely loued vs,
let vs from ſinne refraine:
For Chriſt deſireth nothing els,
in lieu of all his paine.
And that we ſhould each other loue,
as he hath lou'd before:

So shall his loue abide in vs,
and dwell for euermore.
Let then our loue so dwell in him,
our wicked lusts to kill:
For Christ hath paid the price of sinne,
with mercie and good will. Amen.

A Prayer for the good estate of Queene ELIZABETH.

THou God that guid'st both heauē & earth
on whom we all depend:
Preserue our Queene in perfect health,
and her from harme defend.
Conserue her life in peace to raigne,
augment her ioyes withall:
Increase her friends, maintaine her cause
and heare vs when we call.
So shall all we that faithfull be,
reioyce and praise thy name:
O God, O Christ, O holy Ghost,
giue eare and grant the same, Amen.

An Addition to the *Treatise aforegoing*, annexed by the Authour *thereof*.

Discoursing of things which *must come to passe* before the day of *iudgment*.



Of things must passe
before the iudgement day,
Let vs therefore
repent, watch, fast and pray.

Newly printed by
Peter Short.
1602.



Of things must passe
before the iudgement day,
Let vs therefore
repent, watch, fast and pray,

A Great bright throne was seene,
and in the same sate one,
Before whose face both heauen & earth,
did tremble, shake and grone.

2 And all both great and small,
whom death had kild before,
Were likewise seene before his face
that liues for euermore

3 The bookes then opened were,
of euery one was dead,
Who iudgement had as they deserued
as in those bookes was read.

4 The bookes which at that day
shall opened be to all,
Shall haue our actions in this life
thereby to stand or fall.

5 In this day shall the iust
stand constant to endure,
Against those that afflicted them,
In this our life vnsure.

6 The wicked seeing this,
shall be surpris'd with feare,
And call vnto the mountaines high,
to fall vpon them there.

7 To hide them from his face
that sits in iudgemet seat:
And from the indignation,
that this sweet lambe doth threat.

8 O Lord, how great a day
shall this be vnto vs?
Who can conceiue thy power of wrath,
the same for to discusse?

9 Or who for very feare,
shall able be to say
The greatnesse of displeasure thine
which happen shall that day?

10 This day is day of thine,
whereof thy seruant said
Thy zeale and furie should none spare,
reuengement should be paid.

11 This is that dreadfull day,
most dreadfull to behold:

Accordin

According to thy prophets wordes,
as they before haue told.

12 Behold the day ſhall come,
a day of crueltie:
A day of indignation,
of wrath and of fury.

13 Which day ſhall bring the earth
into a wilderneſſe:
And cruſh in peeces wicked ſort,
for their euill treſpaſſes.

14 Behold the day doth come,
the day of God almight:
A day of darkneſſe, ſtormes and clouds
moſt terrible to ſight.

15 A day as neuer was,
nor neuer ſuch ſhall be:
After this dreadfull ſtormie day,
in all eternitie.

16 Good Lord what maruellous day
ſhall this be to behold,
When we ſhall ſee the children all,
of Adam young and old?

17 Gathered together,
from parts of all the earth:
Before this fearefull iudge to ſtand,
with faint and ſhiuering breath.

18 When

18 When as the sea and land,
shall yeeld that they long kept:
That is to say, their bodies dead,
which long in them haue slept.

19 Both heauen and hell also,
the soules shall now restore
Which they possesse, to be vnite
to bodies euermore.

20 What maner day is this,
when as the heauens shall mourne?
When al the earth shal shake and quake,
and mountaines be rent and torne.

21 When sunne shall loose his light,
the moone her light also,
The starres fall downe, the seas & flouds
forsake to ebbe and flow?

22 When all the elements
shall quite dissolued be,
The earth with bloud cleane ouerflowe
which euerie eye shall see.

23 And all the world beside,
shall be on flaming fire.
So that the iust and Angels pure,
shall feare this day of ire?
24 Then shall appeare in skie,
the signe of sonne of man,

And

And all the tribes vpon the earth,
shall see his comming than.

25 In the clouds of heauen,
amid his Angels all,
With power and might, and glory great
he shall his angels call.

26 Yea in a moment small.
or twinckling of an eye,
Shal send the forth with trumpets sound
and with a mightie crie,

27 At midnight shall they passe,
to chuse his chosen sort, (world,
From heauen to earth throughout the
vnto their great comfort.

28 Now he which as a lambe
vpon the crosse was slaine,
Shall as a lyon come to iudge,
both vnto ioy and paine.

29 Behold our Lord shall come,
but who shall able be
For to abide his comming day,
most fearefull then to see?

30 For at that very day
the mighty mountaines great,
Shall wast and melt before his face,
through force of fiers heat.

31 Behold

31 Behold our Lord ſhall come,
in fortitude and ſtrength:
And as a ſtorme of haile and wind,
ſhall ouerthrow at length.

32 What euer thing that ſtands
in paſſage of his way,
And as a rage of waters great,
ſhall make no ſtop nor ſtay,

33 Before whoſe bleſſed face,
ſhall burning fire runne,
And vpon euery ſide of him,
a mightie tempeſt come.

34 This day vnto the iuſt,
a ioyfull day ſhall be:
But to the wicked reprobate,
eternall miſerie.

35 O heauenly king vouchſafe
for Chriſtes ſake thy Sonne;
We may be mindfull of this day,
with feare for that is donne.

36 And giue vs grace henceforth,
our liues ſo to amend;
As we among the choſen ſort,
may praiſe thee without end.

FINIS.

ginning of time, and without ende, in like power, might glorie maiestie, and Deitie as is the father and the Sonne, all three in one, and one in three, one very GOD euerlasting not three Gods euerlasting, of one essence or beeing, euer perdurable or during, without measure, not changeable, almightie, of one substance, and in one nature simple

I DO beleeue, confesse, and acknowledge ech one of your persons to bee equall to the other, in all manner of perfection; and each one person to bee omnipotent or almightie, and to bee one beginning of all thinges; and that togither you made and created all creatures, visible and inuisible, spirituals and corporals; and that by almightie vertue, from the beginning of time, you three together did

did create (and that of nothing) the creature Angelicke, and the worldlie nature; and then you made man common to the first two natures: for man is of bodie corporall, and of soule spirituall.

ALSO I do beleeue, confes, & aeknowledge, that thou the Father art one other, and thou the Sonne art one other, and thou the Holie ghost art one other. For thou, O Father, mayest not bee the Sonne, nor the Holie ghost; nor thou, O Sonne, maiest not be the father not the Holy ghost; nor thou O Holy ghost, maiest not bee the Father nor the Sonne: but to you three persons in one beeing, and one nature common, the which is the beginning of all thinges; and out of this beginning there is no beginning.

And

AND I beleeue confesse, and acknowledge, that thou, O Father, art no greater nor of greater power than is the Sonne, nor than is the Holy ghost. For the vnitie of your diuine beeing is equall or alike together: for such as thou art, O Father, such art thou, O Sonne, and such art thou, O Holie ghost. And thus thou holie and blessed Trinitie art one God, the first beginning, without beginning, fountaine of all mercie, grace goodnesse, and vertue, which by thy knowledge doest knowe all thinges present, and to bee hereafter. 6

AND further, I do confesse, acknowledge, and stedfastly beleeue, that thou, O Sonne of God art without beginning, coeternall with GOD the Father and with God the Holie ghost. And by the 7

whole consent of you three in one and one in three, and by the ouer-shadowing of the Holy ghost, thou O holie and most blessed Sonne of God, didst enter into the wombe of the most vnspotted amongest women, the blessed virgine Marie, in whome was no blemish of sinne after the salutation of the Angell Gabriell, when shee had by the working of the Holie ghost, answered these words of meekenes: Behold and see, I am the handmaid of the Lord, be it vnto me according to thy word.

THVS thou blessed Sonn of GOD diddest not forsake or leaue thy Godhead, but didst take flesh or manheade of the blessed virgine vnto thy Godhead, beeing still perfect God with the Father in Godhead, and perfect man also. In which manhead thou wert

lesse

leſſe than the father, but yet equall with the father touching thy Deitie or Godhead: as after thy moſt bleſſed natiuitie thou didſt proue in thy humanitie to bee perfecte God.

FOR without anie teacher or ſchoolemaſter, thou haddeſt all perfect knowledge of ſcience and learning. Thou changedſt water into wine. Thou gaueſt ſighte to the man borne blind. Thou openlie ſaidſt to the Iewes and Phariſies; I which ſpeake to you, am the beginning. Thou feddeſt manie thouſands of people with a few loaues of bread, and with a few fiſhes. The wind and ſea obeied at thy commaundement. Thou raiſedſt Lazarus from death vnto life, which was foure daies dead, and ſtinking in his graue. In this, O God, and in manie more excel-

lent miracles, thou didst shewe thy selfe to be perfect God.

10 AND also thou didst shew thy selfe to be perfecte man: for thou didst eate, drinke, and sleepe, and so tookest increase of nature, as man dooth: thou weptst, thou fastedst, thou sufferedst all the miseries of man, sin only excepted.

11 IT also wel pleased thee to fulfil to performe, and to accomplish all the wordes and sayinges of the holy patriarches & prophets, which they had vttered and spoken of thee, long time before thou tookest our humane nature vpon thee. And so to fulfil the prophesies, thou sufferedst that thine Humane nature should be betraied and taken, by the kissing of thine vnkinde disciple Iudas.

Thou

THou alſo ſufferedſt cruell perſecutions of the Ieweſ, and after manie puniſhments, they blaſphemed thee, and cried vppon Pilate to haue thee crucified; and ſo vnder Ponce Pilate thou didſt ſuffer to be crucified, and vppon the croſſe didſt die, touching thy humanitie; and after waſt thou taken downe, buried and by thy power and might of thy Deity deſcendedſt into hell, according to the Scripture. 12 13

AND I beleeue (notwithſtanding that thy ſepulchre was made faſt and ſealed, and alſo watched and kept by certane ſouldiors thereunto appointed) that the third day, by thy Godheade or diuine power, thou didſt ariſe in thy humanitie. And fortie daies after thou didſt aſcend into heauen, in the ſigh, of men of Galile, and in

faith vnto vs that bee; where thou dooſt remaine perfect GOD and perfect man, ſitting on the right hand of the Father, from whence thou ſhalt come and iudge both the liuing and the dead. By the dead I vnderſtand the bodie which is mortall, and by the liuing I vnderſtand the ſoule which is ſpirituall and immortall.

14 AND alſo I acknowledge, cõfeſſe, and ſtedfaſtlie beleeue, that I ſhall, among all thy reaſonable creatures, ariſe from death to life, and with them ſhal ſtand and behold thy deuine maieſtie face to face, thou ſitting on the throne of thine eternall iudgement. And thine elect, and thoſe whome thou haſt ſhewed mercie vpon, ſhall bee ſeuered from the wicked reprobates, as lambes from woolues: the ſaued ſort vpon thy right hand, and

and the other vpon thy left, where wee ſhall all receiue our laſt and finall iudgement. The which iudgement, O Lord, I doo moſt humblie beſeech thee maie be vnto me, not after my ſinnes, and wickednesſes; but according to thy great and vnſpeakeable mercies.

Grant this, O thou moſt holie and bleſſed father of heauen, which art with the Sonne, and with the Holie ghoſt, the worldes Creatour; and haue mercie vpon mee, haue mercie vpon me.

Graunt this, O thou moſt holie and bleſſed Ieſu, the onelie Sonne of God, the worldes Sauiour and redeemer; and haue mercie vppon me, haue mercie vpon me.

Grant this, O thou moſt bleſſed and Holie ghoſt, which art together with the Father and the Son, the worldes comforter; and haue mercie vpon mee; haue mercie vp-

on mee.

Grant this, O thou moſt holie, moſt bleſſed moſt gratious, and euerlaſting Trinitie, and haue mercie vpon me, haue mercy vpon mee haue mercie vpon me, Amen.

A praier for the Queenes moſt excellent Maieſtie,

O Almightie and mercifull GOD creator & gouernor of all things, whoſe ſtrength is euerie where, & whoſe power is infinit, which as thou euer art omnipotent, and in al

all thy workes moſt gratious and euer marueleus; ſo vnto vs thy poore ſeruants, grant wee humblie beſeech thee, that ELIZABETH our gratious Queene, and next vnder thee here on earth our gouernour, maie long liue, and leade a healthfull, quiet, and peaceable life. And if, O Lord, at any time the wicked through malice ſhall conſpire and gather themſelues togither againſt thee, and hir thine annointed? wee heartilie beſeeche thee eyther with ſpeede to conuert and turne their hartes, or ouerthrow their force, and bring their deuiſes to naught. And although O Lord, that wee through our manifold ſinnes and wickednesſes, do not deſerue to haue ſo good and ſo excellent a iewell to rule and reigne ouer vs: yet good Lord, wee heartilie praie thy diuine Maieſtie to behold the great and vnſpeakeable miſeries,

miſeries, which the loſſe of ſo pretious a Pearle may bring vppon vs and our poſteritie, and to auert the ſame. This, O Lord, wee doo humblie craue of thee, that wee may long time enioie her: or elſe that wee, who faithfullie doo loue hir, may with hir be diſſolued, according to thy good will and gratious pleaſure, Amen.

A praier to be said of eue*rie true Christian before the* receiuing of the holie communion.

O Most sweet louer of all mankind, Lorde and Saiiour Iesu, I hūbly beseech thee for thy bitter passion sake, to remooue from mee pryde, enuie, & detraction, yea wrath, malice, & impatiēce and all other sicknesses and diseases of the soule. And plant, good Lord, in my heart and minde true meekenesse, charitie, patience, chastitie, temperance, and modestie, with all such other vertues, medicines, and preser-

preſeruatiues vnto the ſoule. And mortifie in mee, good Lorde, al vncleane motions, carnall deſires, and inordinate affections: and reuiue in me the loue of vertues, and the perpetuall exerciſes thereof; ſo that in this time & all times I maie woorthilie receiue this holie & bleſſed ſacrament, vnto thine honour and glorie, and my ſoules endles ioy and comfort.

O Lorde, I know and doo confeſſe heere before thy diuine maieſtie, that I am vnworthie, and very much vnworthie, and moſt vnworthie, through my manifolde ſinnes and wickednes, to licke the crums that fall from thy table: but not withſtanding I knowe as well againe, and ſo doe I in hearte and minde ſtedfaſtlie beleeue, and the ſame doe acknowledge in mouth and word, that thou my Lord God arte omnipotente and Almightie,

and

and ſo maieſt by thy power infinite, if it ſo pleaſe thy maieſtie, to make mee worthy and acceptable to ſit at thy table, and there to taſt and feed of the moſt pure and heauenlie viandes: for thou alone, O Lorde, maieſt and canſt iuſtifie a ſinner, and of a vile, foule, and filthie wretch make a cleane, white, and pleaſant perſon,

Therefore gratious Lord, I beſeech thy worthie maieſtie for thy almightie power, which I ſtirmelie and ſtedfaſtlie beleeue; and for thine infinite and endeleſſe wiſedome, which I boldelie confeſſe; and for thine excellent goodneſſe and truth, wherein I fullie hope and truſt: and for all this togither as one: frame mee and make mee woorthie and acceptable vnto thy godlie preſence, and grant me forgiueneſſe of all my ſinnes, and the feruent flame of thy loue, that I

may

may nowe at this time receiue this holie Sacrament with puritie of hart, and cleanneſſe of conſcience, with ſpirituall gladneſſe and heauenly ioy.

O moſt mercifull Sauiour Ieſu, I humblie beſeech thee, for this holie miſterie of thy bleſſed bodie and bloud, wherewith we vnworthie wretches bee continuallie fed, and dailie waſhed, cleanſed, ſanctified and made holie, and ſo partakers of thy moſt highe Diuinitie; grant mee, Lord, and giue mee the pretious garment of innocencie, with ſuch furniture of other ornaments thereunto according, as beſt may pleaſe thy gratious goodneſſe, where with I maie (as in my wedding veſture) in a good and cleane conſcience approch vnto thy preſence; ſo that this celeſtiall & heauenlie Sacrament receiued, maie bee vnto mee health and ſaluation

of

of soule and bodie, vnto life euerlasting, Amen.

A praier to be said of euery true Christian after the receiuing of the holie Communion.

IN most humble, and lowly, and most heartie manner, with most due reuerence I thank thee, good Lord, most holy Father and euerlasting God, that by the bountie of thy mercifull grace, wouldest vouchsafe thus to refresh and feede my soule through faith with the benefits of the death and passion of thy sonne our Lorde God, and Sauiour Iesu Christ. And I beseech thine infinite goodnesse, that this the sacrament of thy death and passion, which I most vnworthie wretch haue nowe receiued, come

come neuer heereafter in iudgement and condemnation vnto mee for mine euilles, merits, and deseruings: but rather, good Lorde, it maie come vnto the profit and comfort of my bodie, and vnto the saluation of my soule vnto the life euerlasting, Amen.

A godlie praier to bee said before the preaching of the word

NEyther is hee that planteth, neither he that watereth, anie thing at al, but thou O Lord, that giuest the increase. Increase, we beseech thee, the seede of thy worde, and cause it to fructifie an hundred fold. Open our eies that wee maie see the wounderfull thinges contained in thy law: incline our heartes

to

to thy testimonies, and not vnto vanities. Euermore bee on our right hand, and perfect the worke that thou hast begunne among vs. Bere out most gratious ELIZABETH in thine owne bosome, and set thine eyes alwaies vppon hir for good: let the spirit of knowledge and holinesse remaine in her Ministers; blesse her Counsellors with wisedome and discretion: her Nobles with fortitude and courage: her Judges with iustice and mercie: her Magistrates with diligence and faythfulnes; her People with feere and perfect obedience, that wee maie all with one minde and one mouth saie with the Prophet; He that is mightie hath done for vs great things, and holie is his name, Amen.

A Praier necessarie to bee said at all times



Bountifull IESV, O sweet Sauiour, O Christ the Sonne of GOD, haue pittie vpon mee, mercifullie heare mee, and despise not my praiers. Thou hast created mee of nothing; thou hast redeemed mee from the bondage of sin, death, and hell, neither with golde nor siluer, but with thy most precious bodie once offered vpon the crosse, and thine owne bloud shed once for all, for my ransome. Therfore cast me not awaie, whome thou by thy great wisedome hast made, despise me not, whom thou hast redeemed with such a pretious treasure: nor let my wickednesse destroie that which thy goodnesse hath builded. Now whilest I

liue,

liue, O Iesu, haue mercie vpon me: for if I die out of thy fauour, it will be too late afterward to call for thy mercie. Whileſt I haue time to repent, looke vpon me with thy merciſull eies, as thou didſt vouchſafe to looke vpon Peter thine Apoſtle, that I maie bewayle my ſinfull life, obtayne thy fauour, and die therin. I reknowledge that if thou ſhouldeſt deale with mee according to verie iuſtice, I haue deſerued euerlaſting death. Therefore I appeale to thy high throne of mercie, truſting to obtaine Gods fauour, not for my merits, but for thy merits, O Ieſu, who haſt giuen thy ſelfe an acceptable ſacrifice to thy father, to appeaſe his wrath, and to bring all ſinners (truelie repenting and amending their euill life) into his fauour againe. Accept me, O Lord, among the number of them that ſhall be ſaued. Forgiue mee

my

my sinnes giue me grace to leade a godlie and innocent life, grant mee thy heauenlie wisedome, inspire my heart with faith, hope, and charity, obedient to my rulers, faithfull vnto them that trust mee, dealing truelie with all men, to liue chastly in wedlocke, to abhorre adulterie, fornication, and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy name may be glorified in me, during this present life, and that I afterwarde maie obtaine euerlasting life, through thy mercie and the merits of thy passion, Amen.

FINIS.

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Cum priuilegio Regiæ Maiestatis.